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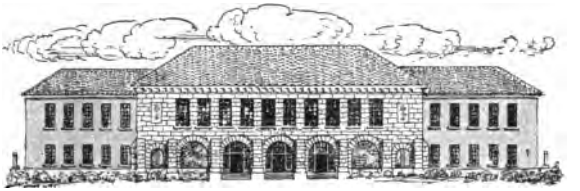

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THE

LIFE

OF

SAMUEL JOHNSON, D. D.

The first President of King's College,
in New-York.

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The first *President* of *King's College*, in *New-York*.

CONTAINING

MANY INTERESTING *ANECDOTES;* A GENERAL VIEW OF THE STATE OF *RELIGION* AND *LEARNING* IN CONNECTICUT DURING THE FORMER PART OF THE LAST CENTURY; AND AN ACCOUNT OF THE INSTITUTION AND RISE OF *YALE COLLEGE*, CONNECTICUT; AND OF *KING'S* (NOW *COLUMBIA*) *COLLEGE*, NEW-YORK.

BY THOMAS BRADBURY CHANDLER, D.D.

Formerly Rector of St. John's Church, Elizabeth-Town, New-Jersey.

TO WHICH IS ADDED,

AN APPENDIX,

CONTAINING

Many original Letters, never before published, from Bishop BERKELEY, Archbishop SECKER, Bishop LOWTH, and others, to Dr. JOHNSON.

Interesse etiam Reipublicæ existimo, ut exempla talium Virorum Literis mandentur, et ad aliorum sive imitationem sive admonitionem sive opprobium proponantur.

Dr. Bentham, de vita et moribus J. Burtoni.

New-York:

Printed by *T. & J. Swords*, No. 160 Pearl-street.

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"The Life of SAMUEL JOHNSON, D. D. the first *President* of *King's College*, in *New-York*. Containing many interesting *Anecdotes*; a general View of the State of *Religion* and *Learning* in Connecticut during the former Part of the last Century; and an Account of the Institution and Rise of *Yale College*, Connecticut; and of *King's* (now *Columbia*) *College*, New-York. By THOMAS BRADBURY CHANDLER, D. D. formerly Rector of St. John's Church, Elizabeth-Town, New-Jersey. To which is added, an Appendix, containing many original Letters, never before published, from Bishop BERKELEY, Archbishop SECKER, Bishop LOWTH, and others, to Dr. JOHNSON.

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"*Dr. Bentham, de vita et moribus J. Burtoni.*"

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Advertisement.

THE following Life of Dr. JOHNSON was prepared for the press by Dr. CHANDLER before the commencement of the late Revolution; but that event arrested its publication. However humble may be the early annals of his country, they should be interesting to every American; and whatever tends to throw light upon them should be deemed worthy of preservation. Under this impression these Memoirs are presented to the public by the person into whose hands the original manuscript has at length fallen.

New-York, March 1, 1805.

THE

LIFE

OF

DR. SAMUEL JOHNSON.

DR. SAMUEL JOHNSON, the first President of *King's College*, in *New-York*, was born at *Guilford*, in *Connecticut*, October 14, 1696. His father SAMUEL, and his grand-father WILLIAM, were both persons of reputation, and successively *Deacons* of the Church in that town, which was formed on the *Congregational* plan, at that time almost universally received throughout the New-England colonies. His great-grand-father ROBERT, came from *Kingston* upon *Hull*, in *Yorkshire*, and was one of the first settlers of *New-Haven*, about the year 1637. He was probably of the same family with JOHNSON, the associate of ROBERT BROWN, the father of the *Brownists*.

SAMUEL JOHNSON, the subject of this memoir, was taught to read, when very young, by his grand-father, who was uncommonly fond of him, as he appeared to be a child of a remarkably fine

genius and disposition. Before he was six years old, at which time his grand-father died, he was observed to have an *inquisitive* turn, and to discover an eager curiosity to see and learn all that could be shown or taught him. At this early period, meeting with a book in which there were some *Hebrew* words, he was impatiently desirous of knowing their meaning; but, to his great mortification, he found none who were able to inform him. He was only told, that these words belonged to the language that was used by Moses and the Prophets, and in which the Old Testament was originally written. From this time he became earnestly desirous of learning *Hebrew;* and after he was acquainted with it, it afforded him peculiar pleasure through the whole of his life. In consequence of such promising symptoms, his grand-father proposed that he should be educated in the college then about to be erected in the colony.

Upon the old gentleman's death, however, the father seems to have dropt that design for a considerable time; but after a trial of four or five years, finding that his son's fondness for books was unconquerable, and that it was impossible to reconcile him to the thoughts of any other business, he at length determined to comply with

what was fully discovered to be his natural disposition.

The school in *Guilford* at that time was kept by Mr. ELIOT, a man of parts, and afterwards of much eminence in the country, of whom the reader will hear frequently in the sequel. To this school young JOHNSON was sent, in the eleventh year of his age, where he made great progress in Latin, and was happy in his master's affection. But, unfortunately for him, before the year expired, Mr. ELIOT left the school, and settled at *Killingworth* as a preacher: so that with an impatience to learn, which had been increased by this promising beginning, he was left without an instructor. After a while he was sent to *North-Middletown*, and put under the care of the Minister of the place; but this man was so wretchedly qualified for the business of instructing, and was so ignorant of Latin, that his pupil could learn from him little or nothing. Dr. JOHNSON often lamented his loss of time here, at such a season of life; although the whole amounted to no more than half a year.

Upon his return to *Guilford* he was at first put under the care of one Mr. CHAPMAN, a tolerable instructor; and after some time he had the good fortune to fall into the hands of Mr. JAMES,

who, having been educated in England, was an excellent classical scholar. Under him he made such progress in Latin and Greek, that by the time he was fourteen years of age he was judged to be well fitted for the college, which was then at *Saybrook*.

Mr. NOYES, his first tutor at college, had some little knowledge of Hebrew; and as young Mr. JOHNSON, after keeping way with his class in the appointed academical course, had considerable time to spare, he devoted it to Hebrew, which soon became his favourite study. He pursued his other studies under the direction of Mr. FISK, a tutor whom he respected; and took his degree of *Bachelor of Arts* in 1714.

Learning seems to have been at its lowest ebb in the country about this period. Among the first settlers of *Connecticut*, there were several persons who had received a regular education at the universities in England, and were distinguished by their learning and abilities; at the head of this list appear the venerable names of DAVENPORT, HOOKER, BLACKMAN, STONE, &c. But this set of men were gone off the stage, and were succeeded by others, who had only such an education as a new country afforded, while but little attention could be paid to literature, and while

the advantages for obtaining it were proportionably small. The great deficiency of the country in point of learning was hardly known or suspected till the college was erected; but then it appeared in too strong and glaring a light to be any longer a matter of dispute.

The best scholars in the colony were at the head of this institution. They were thoroughly engaged in establishing its reputation and interest; they marked out the plan of education; they appointed the instructors; and every thing was conducted according to their direction: yet, after all, the figure it made was but rude and awkward. For many years the utmost that was generally attempted at the college, in classical learning, was to construe five or six of Tully's Orations, as many books of Virgil, and part only of the Greek Testament, with some chapters of the Hebrew Psalter. Common arithmetic, and a little surveying, were the *ne plus ultra* of mathematical acquirements. The logic, metaphysics, and ethics that were then taught, were entangled in the scholastic cobwebs of a few paltry systems, that would now be laid by as proper food for worms. Indeed, at the time when Mr. JOHNSON took his *Bachelor's* degree the students had heard of a certain new and strange philosophy that was

in vogue in England, and the names of DES CARTES, BOYLE, LOCKE, and NEWTON,* had

* The great improvements in learning, and the rapid progress in science that were made in *Europe* in the course of the seventeenth century, were chiefly owing to the light and directions held out by Lord VERULAM, one of the greatest geniuses that ever arose for the instruction of mankind. In particular, this incomparable person contributed so eminently to the improvements that were made in natural philosophy, that the important service he did to this branch of learning, to say nothing of others which were equally indebted to him, would have been sufficient to render the name of BACON immortal. "He opened the "eyes of those who had been led blindfold by the dubious "authority of traditionary systems, and the uncertain direc- "tory of hypothesis and conjecture. He led them to na- "ture, that they might consult that oracle directly and near "at hand, and receive her answers; and, by the introduc- "tion of experimental inquiry, he placed philosophy upon a "new and solid basis. It was thus, undoubtedly, that he "removed the prejudices of former times, which led men "to consider all human knowledge as circumscribed within "the bounds of Greek and Latin erudition, and an ac- "quaintance with the more elegant and liberal arts; and "thus, in the vast regions of nature, he opened scenes of "instruction and science, which, although hitherto unknown "or disregarded, were infinitely more noble and sublime, "and much more productive of solid nourishment to the "minds of the wise, than that kind of learning that was in "vogue before his time." See MOSHEIM's *Eccles. Hist.* by Dr. MACCLAINE, vol. iv. p. 259 of the second edition. See also *Biog. Brit.* Art. BACON.

It was exactly upon his plan that the Royal Society in *England;* that GALILEI, in *Italy;* that GASSENDI, in *France;* that TYCHO BRAHE, in *Denmark;* that KEPLER, HEVELIUS and LEIBNITZ, in *Germany;* and the two BERNOULLI, in *Switzerland,* proceeded; and, in consequence of pursuing his directions as far as was practicable, they made such improvements and discoveries in mathematical and philosophical knowledge as justly astonished the learned world. But to all this the people in *Connecticut* were entire strangers. They knew nothing of the state of learning, at this period,

reached them; but they were not suffered to think that any valuable improvements were to be expected from philosophical innovations. They were told that a new philosophy would soon bring in a new divinity, and corrupt the pure religion of the country; and it was not intended that they should vary the breadth of a hair from AMES's *Medulla* and *Cases of Conscience*, and *Wollebius*. The Trustees had been careful to establish these as the standard of orthodoxy and true theology as soon as they were authorised to act: for at a meeting on the 11th of November, 1701, held at *Saybrook*, they appointed for their *first* and most fundamental rule—"That the "Rector take special care, as of the moral be- "haviour of the students at all times, so with "industry to instruct and ground them well in "theoretical divinity; and, to that end, shall "neither by himself, nor by any other person "whomsoever, allow them to be instructed and "grounded in any other system or synopsis of "divinity than such as the said Trustees do order "and appoint: but shall take effectual care that "the said students be weekly (at such seasons as

but as it existed near a century back, before it had been organized, quickened, and directed by the penetrating genius of Sir FRANCIS BACON.

"he shall see cause to appoint) caused memori-
"ter to recite the *Assembly's Catechism* in Latin,
"and AMES's *Theological Theses;* of which, as
"also AMES's *Cases of Conscience*, he shall make,
"or cause to be made, from time to time, such
"explanations as may (through the blessing of
"God) be most conducive to their establish-
"ment in the principles of the Christian Pro-
"testant religion."*

The students, being compelled to move in these literary and theological trammels, could make but small progress in useful science. And, indeed, had they not been thus circumscribed, their opportunities for improvement were inconsiderable. There were no books in the country but such as were imported with the first settlers, near a century before, and which were published before learning was methodised and refined from the rubbish and dross of the schoolmen. It was looked upon as time well employed, and, all things considered, perhaps it really was, for those who were desirous of making a figure in learning to draw up a synopsis or abridgment of some of those old English or Dutch systems which the country afforded. In this way

* See Mr. CLAP's *History of Yale College*, p. 10.

Mr. JOHNSON was eminent; and he went so far as to venture upon drawing up a small but general system of all the parts of learning within his reach, in which the numerous scholastic distinctions and definitions were duly adjusted and arranged.

He was now thought an adept, and he himself had no small opinion of his own abilities as a scholar. But after a year or two he met with a book, which his curiosity prompted him to purchase. This was Lord BACON'S *Instauratio Magna*, or *Advancement of Learning*, and perhaps the only copy that was then in the country. He sat down to it with great eagerness; and as his love of knowledge and truth was his ruling passion, he endeavoured to divest his mind of all prejudice, and to study that great work with the utmost impartiality and candour. The careful reading of such a book soon brought down all his towering imaginations, and reduced him to a low opinion of his own abilities. In short, every thing appeared new to him, and he seemed to himself like a person, to use his own expression, "suddenly emerging out of the glimmer of twilight into the full sunshine of open day."

About this time some presents of modern books were made to the college library. The

collection sent over by Mr. DUMMER, who was agent for the colony, amounted to 800 volumes; to which collection many eminent writers of the Church of England, both laymen and clergymen, contributed, by giving a set of their own works; particularly Sir ISAAC NEWTON, Sir RICHARD BLACKMORE, Sir RICHARD STEELE, Dr. BURNET, Dr. WOODWARD, Dr. HALLEY, Dr. BENTLEY, and Dr. KENNET. Mr. JOHNSON then embraced, with inexpressible pleasure, the opportunity of reading the works of our best English divines, philosophers, and poets. Among other authors, he carefully read the works of the great Drs. BARROW, PATRICK, SOUTH, TILLOTSON, SHARP, SCOTT, WHITBY, and SHERLOCK. To one in his situation, all this was like a flood of day breaking in upon his mind.

Under these new advantages, one would imagine that the general literary state, both of the country and the college, would soon have put on a new and better appearance. Yet Mr. JOHNSON observes, that but very few discovered an inclination or curiosity to consult any of the abovementioned excellent writers, except Messrs. CUTLER, ELIOT, HART, WHITTELSEY, WETMORE, BROWN, and himself. Mr. CUTLER was educated at *Harvard* College, in *Cambridge*, gradu-

ated in 1701, and had *Congregational* ordination at *Stratford* in 1710, where he continued, in high esteem, as the parish Minister. Messrs. WETMORE and BROWN were Mr. JOHNSON's class-mates at college: the others were young ministers in some of the neighbouring towns, and confined their reading chiefly to the writers in theology. Their common fondness for the new library often brought these gentlemen together, and occasioned them to enter into a particular acquaintance and correspondence with one another. Of these worthy associates, Mr. JOHNSON and Mr. BROWN entered into the closest league of friendship; and they joined together in studying the philosophers as well as the divines. They also read the classics in some of the best editions.

In 1715 the college at *Saybrook* was in no small danger of breaking to pieces. The scholars entertained so mean an opinion of their tutors, that they despised them, and refused to pay them any marks of respect, openly complaining that they could learn nothing from such teachers. At length most of them, one after another, went off, seeking for better instruction, which, indeed, it was difficult to find. Those belonging to the towns on *Connecticut*

River joined together, under the direction of Messrs. WOODBRIDGE and BUCKINGHAM, Ministers at *Hartford*, who were Trustees of the college. These two gentlemen being desirous of obtaining a removal of the college from *Saybrook* to *Weathersfield*, in their own neighbourhood, persuaded Messrs. WILLIAMS and SMITH to set up a collegiate school at *Weathersfield*, to which all the young gentlemen above-mentioned speedily resorted; while some, who belonged to the towns on the sea-shore, put themselves under the tuition of Mr. JOHNSON, at *Guilford*.

This occasioned a general meeting of the Trustees. The majority of that board, together with Mr. SALTONSTALL, the Governor of the colony, were for establishing the college in *New-Haven;* but, as the academical schism was so great, they thought it expedient to refer the matter to the General Court (or meeting of the Governor, Council and Assembly), which was to be held at *New-Haven* in October, 1716.

Accordingly, when the matter came to a hearing before the General Court, it was found that a majority of both houses was for establishing the college in *New-Haven;* and during that very session an act of assembly was passed for that purpose. The Trustees, who approved of this

removal, proceeded unanimously to choose Mr. JOHNSON, who was no more than twenty years of age, to be one of the tutors; and, with a view of reconciling the party at *Weathersfield*, they appointed Mr. SMITH to be the other. A subscription was immediately set forward, to raise money for the purpose of erecting a college; and an architect from *Boston* was procured to conduct the building.

All this was very mortifying to the *Weathersfield* party. However, Mr. JOHNSON was commissioned by the Trustees to wait on Mr. SMITH, and to prevail with him, if possible, to come over to the established college, and bring his scholars with him. But SMITH proved to be inexorable, as were all the party; being resolved to continue and support their schism at all hazards. They occasioned, for some time, no small disturbance in the colony. The students along the sea coast, however, came together at *New-Haven*, to the number of near twenty; and Mr. JOHNSON began his course of instruction there, assisted by Mr. NOYES, the Minister of the town.

Thus both parties were resolved firmly to maintain their ground. The party at *Weathersfield* was obstinate, and went on in all the forms

of a regular college. At length they held a public commencement, and gave degrees, September 12, 1717, (which was the same day on which the college held its first commencement in *New-Haven)* in direct opposition to the act of the whole legislature of the colony. At the commencement in *New-Haven*, Mr. JOHNSON, with some others of his class, received the degree of *Master of Arts;* and the Trustees chose his dear friend, Mr. BROWN, to be joined with him in taking charge of the college.

These two amiable and worthy young gentlemen could hardly wish to be more agreeably situated. Happy in each other, having the same turn of mind, the same disposition of heart, the same thirst for knowledge, with the inestimable treasures of the new library now in their hands, they united their endeavours to enlarge the minds, and improve the taste, of their pupils, by the helps of those lights which had but lately appeared above their horizon. They introduced the study of Mr. LOCKE and Sir ISAAC NEWTON as fast as they could, and, in order to understand the latter, the study of mathematics. Till now the *Ptolemaic* system of the world was as strongly believed as the holy scriptures; but they were soon able to overthrow it, and to esta-

blish on its ruins the doctrine of COPERNICUS. Some opposition would probably have been made to these innovations; but it was a favourable circumstance that the disputes concerning the college engrossed the public attention.

Mr. JOHNSON had a strong desire of entering into the depths of Sir ISAAC NEWTON's philosophy, but was not furnished with a sufficient degree of mathematical knowledge, to the study of which branch of learning he had unhappily been averse. Yet finding it necessary to so favourite and important a design, he resolved to endeavour to conquer that aversion. This he effected by a diligent and resolute application; and in the course of his studying them, the mathematics, which before had been his aversion, afforded him a pleasure that was new and exquisite.

The college at *New-Haven* gained strength and reputation daily, and the building went on vigorously; so that by the latter end of the year 1718 several apartments were finished; and Mr. JOHNSON was the first that lodged and set up house-keeping in the college. Mr. BROWN soon after followed his example.

The government had hitherto connived at the *Weathersfield* faction, (for so it now deserved to

be called) hoping it would die away of itself; but at length the Assembly thought proper to pass an act, enjoining all the scholars to repair to the established college. The delinquents made an appearance of submission, coming all in a body; but it was soon discovered that they had no good intention. They pretended to be dissatisfied with every thing, and made all the mischief they could; and after about six weeks they went back to *Weathersfield.* At the next general Assembly the difference was compromised by this agreement:—That, in case the scholars would return to their duty, and abide at *New-Haven*, the degrees that had been given at *Weathersfield* should be confirmed, and a state-house should be built at *Hartford*, at the public expense. Upon this the faction expired, and the scholars came and lived at *New-Haven;* but they proved to be a very vicious and turbulent set of fellows, as might naturally be expected from the part they had acted in opposition to the government.

The college had hitherto been only under the management of tutors, without a resident Rector or President. Mr. ANDREW, the Minister at *Milford*, was the Rector at that time, and took all the care of it that he could at the distance of ten miles; and he presided at the commence-

ments. But now a resident Rector was thought necessary; and he not inclining to remove from *Milford*, at his advanced time of life, the Trustees chose Mr. TIMOTHY CUTLER, who had been ten years the Minister at *Stratford*, and was the most celebrated preacher in the colony, to succeed to the Rector's chair, and to take the college under his immediate inspection. This gentleman was universally allowed to be well qualified for the station, being a man of genius and application, of integrity and resolution. With him the tutors were very happy, and the college prospered under his administration. After his coming to reside at *New-Haven*, Mr. JOHNSON continued there no longer than a year.

He had always intended, with the concurrence and approbation of his friends, to become a preacher of the gospel; and, therefore, at the earnest solicitations of the people at *West-Haven*, but four miles distant from the college, he consented to fix himself there in that station, and was set apart to the ministry March 20, 1720, in the twenty-fourth year of his age. He had met with much better offers in some respects, but he was not governed by mercenary motives. His grand point in view was to improve his own mind in knowledge, in order to be more useful to man-

kind; and, therefore, for the sake of being so near the college and its library, and his friends Mr. CUTLER and Mr. BROWN, he gave this place the preference, although it had but little to recommend it; and he was extremely happy in this situation.

Mr. JOHNSON was always of a serious and devout turn of mind, but averse to every appearance of enthusiasm; and he never could be thoroughly reconciled to the practice of public *extempore praying and preaching*, which he looked upon as the great engines of enthusiasm. When at college he had conceived an aversion to extempore prayers, by observing the use that was made of them there, and the tendency of this practice to promote self-conceit and spiritual pride. The scholars, in his time, frequently held private meetings for prayer; and those of them that had acquired something of a talent at extempore praying could not forbear appearing vain of it: one, in particular, who was allowed to excel in that way, had the vanity frequently to boast of his *gifts*. On the other hand, some modest young gentlemen, of good sense and fair character, who wanted the assurance to pray in this manner, were discountenanced and despised. Mr. JOHNSON also could not help frequently ob-

serving many familiar, impertinent, and indecent, and sometimes almost blasphemous expressions, that were uttered on these occasions, which were shocking to him, and gave him an early dislike to extempore praying. From such observations he could not avoid making the conclusion, that it would be much better to have our prayers pre-composed, with due care and attention.

In 1715 he happened to meet with Archbishop KING's discourse, *Of the Inventions of Men in the Worship of God*, which confirmed him in his opinion. That excellent writer proved, with an evidence that Mr. JOHNSON thought but little short of demonstration, that public worship carried on in the *extempore* way, was *wrong* and *unscriptural;* and that pre-conceived, well-composed forms of prayer were infinitely preferable. They show a much greater reverence to the Divine Majesty; and in the use of them there is no occasion to rack our invention in finding what to say, or to exercise our minds in ascertaining the meaning and propriety of what is said, as is necessarily the case in extempore prayers. When a form of prayer is used, we have nothing else to do than to offer up our hearts with our words, which, indeed, is the only proper busi-

ness of prayer. He had been educated under strong prejudices against the Church of England, of which he knew but very little; but the next year (1716) the Book of Common Prayer was, for the first time, put into his hands, by one Mr. SMITHSON, a pious member of the Church, who had lately settled in *Guilford*. On perusing the Liturgy, he found that it chiefly consisted of a very judicious collection of sentiments and expressions out of the holy scriptures; and these he had always reverenced and loved. This inspection, together with Dr. KING's book before-mentioned, caused all his prejudices against the Liturgy of the Church of England entirely to vanish.

Mr. JOHNSON had, likewise, been always much embarrassed with the rigid *Calvinistical* doctrines in which he had been from his infancy instructed. He thought himself bound to believe them, because every body else did, and because some sounds in scripture seemed to favour them: but then, as many passages in scripture appeared, at the same time, to be utterly inconsistent with them, he never could be perfectly reconciled to these opinions. When the library came over, and after he and his associates had read and considered the writings of some of the most ce-

lebrated divines of the Church of England, and conversed together freely on these subjects, they had the unspeakable satisfaction of being able to remove all their doubts and objections, and of obtaining rest to their minds, which had been long agitated and wearied with the perplexities that attended their inquiries. However, the times were such, that they found it necessary to be very cautious in these matters, and to keep their thoughts much to themselves.

Mr. JOHNSON had also an early dislike to the *Independent* or *Congregational* form of church government, in which the people have so much influence. This, as well as extempore prayer, he plainly perceived to be productive of conceitedness and self-sufficiency, and, by natural consequence, of censoriousness and uncharitableness. The discipline was often applied to the mere frailties of nature, or prostituted to the purposes of private revenge, and issued commonly in great animosities, and sometimes in the most virulent separations and schisms. He was of opinion, that such a popular form of ecclesiastical discipline could not long subsist in such a manner as to answer the main ends of government; but must, from the very nature of it, soon crumble to pieces, especially in a country

where every individual seemed to think his own judgment infallible. Observations of this kind prepared him, when he came to read and to understand the nature of Episcopal government, to see its reasonableness and the great advantages that attend it.

Such was the state of Mr. JOHNSON's mind when he settled at *West-Haven*. It may, therefore, be well supposed, that it would *then* have been much more agreeable to him to have been ordained in the Episcopal than in the Congregational way; and this, he informs us, was really the case. But although he thought it eligible in most circumstances, yet he did not think it necessary, in point of duty, as he was then situated, to conform to the Church. Accordingly he made himself easy, and went on in the prosecution of his studies, and in the discharge of parochial duties, not appearing to vary from the customs of his country.

Notwithstanding, with regard to his public performances, his method was peculiar. As to his prayers, he commonly made use of forms, which he provided for himself in the best manner he could, and chiefly out of the Liturgy of the Church of England. And as to sermons, his practice was to write about one a month, taking

time to render the composition as perfect as possible; while he contented himself at other times with carefully reading the sermons of Dr. BARROW and some other celebrated preachers, minuting down only the heads of their discourses, and expressing the sense of his author in language of his own, as he was able to command it at the time of speaking. In this way, while he greatly improved his mind, he acquired a facility of expressing himself on any subject. His composing no more than one sermon a month was by no means the effect of indolence, or an aversion to business; but merely of a regular plan that he had formed for rendering himself as useful as possible. The attainments he had hitherto made in literature he now considered in the light of a foundation only, on which he conceived it was his duty to raise the highest improvements he was able to make. Accordingly he pursued his studies with intense application and ardour of mind; not neglecting the classics, mathematics, physics and metaphysics, yet devoting himself chiefly to divinity, ethics, and history both sacred and profane.

In the course of his inquiries, the doctrines and facts of the Primitive Church, among other things, came under his examination. With regard to this subject he consulted freely with his

friends above-mentioned, who often met together at the college, or at one another's places of abode. The result of these conversations and inquiries was, that they could see but little resemblance of the Primitive Church in the discipline and worship that were established among them; and that the *Church of England* appeared to them, in its general constitution, to come the nearest to the purity and perfection of the first ages of Christianity of any church upon earth.

But those conferences, which had hitherto been so agreeable, began now to be productive of uneasiness and anxiety. These gentlemen became unhappy, on finding themselves in a state so very different, in many respects, and particularly with regard to ecclesiastical government, from that of the Primitive Church. How to conduct themselves in this case they could hardly determine. They all loved their country, and were greatly respected by it; being esteemed, in point both of moral character and literary accomplishments, the most considerable persons of their years belonging to the colony. It therefore pained them to think of forming conclusions which they knew would be distressing to their friends, and offensive to the country in general.

On considering these things, they resolved to

set themselves down to re-examine the subject, being desirous of continuing in their present way, if it could be done with a quiet conscience. They formed a resolution, however, to act honestly and impartially, and to read the best books on both sides of the question. Accordingly they carefully compared together what was offered by HOADLY and CALAMY in their long controversy on the subject: they put into the opposite scales Sir PETER KING's *Inquiry* and SLATER's *Original Draught:* they then examined POTTER on *Church Government*, to which no answer has been attempted; and Mr. JOHNSON read several of the earliest and best fathers, in their original languages. The effect was, that from the *facts in scripture*, compared with those of the *Primitive Church*, it appeared plain to them that the Episcopal government was universally established by the Apostles wherever they propagated Christianity; that through the first order of the ministry, called Bishops, the power of the priesthood was to be conveyed from the great Head of the Church; and, although Presbyters preached and administered the sacraments, yet that *no act of ordination and government, for several ages, was ever allowed to be lawful, without a Bishop at the head of the Presbytery.* All

this appeared as evident, from the *universal testimony* of the Church, as the *true canon of scripture* itself. It was therefore impossible for them, after this inquiry, not to suspect, not only the *regularity*, but even the *lawfulness* and *validity* of their own ordination.

At this period the Church of England had scarcely any existence in *Connecticut*. There were, indeed, about thirty families at *Stratford*, chiefly from *England*, who professed themselves members of it, and who had applied to *the society* for a Minister; and that venerable body, in consequence of this application, ordered Mr. PIGOT, whom they had taken into their service, to reside at *Stratford* for a few months. While he was there, Mr. JOHNSON waited on him, in June, 1722, and, in the course of conversation, invited him to make a visit to the college; to which he consented, and appointed the day. Mr. JOHNSON gave notice of this to his friends, and they agreed to meet him there on that occasion. On the day appointed they all met at the college; and these gentlemen, in their conversation with Mr. PIGOT, did no more than express their charity and veneration for the Church of England; but this was so unexpected, and so agreeable to Mr. PIGOT, that

he could not forbear giving some hints of it among his people at *Stratford.*

By this time the frequent meetings, and the great intimacy of these gentlemen, began to be noticed, and became the subject of speculation. Some suspected that they were about to apostatize into Arminianism, which was looked upon as one of the vilest heresies; and others went so far as not only to utter their own suspicions, but to raise and propagate several false reports concerning the principles of these gentlemen. In short, by the commencement following, in the month of September, the whole country was in an alarm, and many people came to *New-Haven*, expecting some strange occurrences.

The Trustees of the college, who highly esteemed all the gentlemen, did not doubt but they would be able to clear themselves of every unfavourable suspicion. Accordingly, the day after the commencement, they sent for them, with no other expectation, and with a view of removing the dark apprehensions of the people. They were all requested to meet the Trustees in the college library; upon which Mr. CUTLER, Mr. HART, Mr. ELIOT, Mr. WHITTELSEY, Mr. WETMORE, Mr. JOHNSON, and Mr. BROWN, made their appearance. The examination was

formal; and they were desired, from the youngest to the eldest, to declare the true state of the case about which they were questioned. The declaration of some of them was, that they *doubted* the validity of Presbyterian ordination; and of the others, that they were fully persuaded of the *invalidity* of it. The Trustees were struck with astonishment, and expressed the utmost grief and concern. They desired that the declaration might be given them in writing; which was accordingly done. In return, the Trustees sent them a paper, in which they entreated them to consider the matter again with greater attention, and, if possible, to get over their scruples, or, at worst, to desist. This was in September, 1722, and the General Assembly was to sit in the October following.

In this interim, Governor SALTONSTALL, who had an esteem and affection for these gentlemen, and was desirous of reclaiming them from their errors, proposed that they and the Trustees should meet together, and argue the points in a friendly manner, in his presence. They accordingly met and disputed; and he acted the part of a moderator with great candour and politeness.

The debate, for a considerable time, was ma-

naged with decency by both parties; but it soon appeared, that they did not come together under equal advantages. The subject was in a great measure new to the Trustees, who had never much considered, or studied the points in controversy; but, on the other side, the advocates for the Church had weighed and examined them with the utmost care, and were at no loss for answers to every objection. The principal argument that was advanced by the former, was taken from the promiscuous use of the words *Bishop* and *Presbyter*, in the New Testament. But the latter, in their reply, took notice, that men might wrangle for ever about the meaning of words, and therefore they urged that, in the case before them, the surest and safest way was to have recourse to *facts*. Now the facts to which they appealed were the evident superintendency of TIMOTHY over the clergy, as well as laity, at *Ephesus*—of TITUS, in *Crete*—of the *Angels*, in the seven churches of *Asia*, &c. That these facts were rightly stated, was evident, as they contended, from the testimony of the very next writers after the Apostles, and of succeeding writers for several ages, as well as from the authentic history of those times, without exception.

Mr. JOHNSON ran the parallel, as to matter of evidence, between the fact of *Episcopacy*, and the facts of *infant baptism* and the *first day sabbath*, as the matter appeared from the light of history. He observed to his opponents, that he conceived they were right in their reasonings concerning the two latter points; but that exactly the same reasoning would conclude much more forcibly in favour of the former; and, therefore, if they would be consistent, that they must either *receive Episcopacy, or reject infant baptism and the first day sabbath.* He went on, and declared his full conviction and belief, from every kind of information he could gain, that there never was a time, till latterly, in which, if he had acted in opposition to Episcopacy, as AERIUS did, he would not have been excommunicated for a heretic and schismatic, as AERIUS was. He concluded with saying, that he had such a reverence for the sense and practice of the ancient Church, that he could find no way of making himself easy while he neglected to follow it. This defence of Episcopacy by Mr. JOHNSON, exciting some irritating remarks from the other party, Governor SALTONSTALL put an end to the conference.

Three of the gentlemen who appeared on the side of the Church, although they could repel

the arguments of their opponents, yet were not able to withstand the alternate reproaches and entreaties of their friends. At length they were so lucky as to discover some way of getting over their scruples, and they continued in their stations—living to a good old age, eminent in their profession, and much respected by their country. And it has often been observed of them, to their honour, that, amidst all the controversies in which the Church was engaged during their lives, they were never known to act, or say, or insinuate, any thing to her disadvantage.

As to Messrs. CUTLER and BROWN, (the former president of the college, and the latter a tutor in it,) and Mr. JOHNSON, they were determined to go forward. They had taken care beforehand, gradually to prepare their friends for the event, and had reconciled them to it, in a great measure, by means of the books which they had put into their hands, and persuaded them to read. Accordingly, after formally resigning their respective places, in a few days they set out for *Boston*, proposing to embark from thence for *England*, to obtain Holy Orders in the Church. Mr. WETMORE followed them in a few months.

When Mr. JOHNSON took leave of his people,

whom he greatly loved, he affectionately told them, that if they could see reason to conform to the Church of England, he would never leave them; but after obtaining such ordination as he thought to be necessary, that he would return to them again in the character of their Minister. But, with such an offer they were unable to comply, notwithstanding their esteem for him. He expostulated with them, and urged them seriously to consider the matter. Among other things he said, that they had hitherto professed to admire his preaching, and especially his prayers. And, indeed, his prayers were so much admired by people in general, that it was common for persons belonging to the neighbouring parishes to come to *West-Haven*, on purpose to hear them. Now he told them that his instructions and prayers had all along been taken from the Church of England; and that they ought to be esteemed as much, after this circumstance was known, as they had been before. This declaration greatly surprised them: however, no more than four or five of them could then be reconciled to receive him in the Orders of the Church.

After a few days, therefore, he took his final leave of them, and proceeded on his journey to *Boston*, in company with Messrs. CUTLER and

BROWN. At *Rhode-Island* and *Boston*, they were treated with all possible respect by the members of the Church. At *Boston* they were about to erect a new church, and this was offered to Mr. CUTLER. The gentlemen there also engaged a passage for the three associates in a ship that was just ready to sail; and, at their own expense, furnished them with every thing that might be needful or useful to them during the voyage. After spending about a week in *Boston*, they embarked on the 5th of November.

They arrived in the *Downs*, after a rough and stormy passage, and landed at *Ramsgate* on the 15th of December; whence they went the same day to *Canterbury*. There they were obliged to wait three days for the stage-coach; and an opportunity was thus afforded them of seeing the chief curiosities of that ancient and venerable city. The day after their arrival they attended divine service at the Cathedral Church. Here every thing was new and surprising to them. The magnificence of the building, the solemnity of the service, and the music that attended it, all conspired to fill them with admiration and exquisite pleasure.

They had no introductory letters to any persons in *Canterbury;* however, on their request they

were introduced to the Dean, who was the learned and excellent Dr. STANHOPE. When they came to the Deanry, they sent in word, by the servant, that they were gentlemen from America, come over for Holy Orders, who were desirous of paying their respects to the Dean. The Dean himself came immediately to the door, took them by the hand, and, to their surprise, said, "Come in gentlemen; you are very welcome. I know you well; for we have just "been reading your declaration for the Church." It seems, the declaration, with their names annexed to it, had got into the *London* papers; and the Dean, with a number of Prebendaries who dined with him, were at that instant reading it. The company treated them with great friendship and respect, and desired to hear from them their whole story. This was circumstantially told, and the evening was spent agreeably on both sides.

The next day the Dean, who was then to set out for *London*, took his leave of them for the present, giving them his advice and direction; and afterwards he did them many kind offices, as he had opportunity. While they continued in *Canterbury*, they were happy in the notice and friendship of the Sub-Dean, Mr. GOSTLIN, and

of the Prebendaries, especially Dr. GRANDORGE, who was Chaplain to the Earl of *Thanet*. This gentleman, some months afterwards, meeting them in *London*, took them to his lodgings, and counted out to each of them ten guineas, which was a present from the Earl, his patron, for the purchase of books; and afterwards he procured from his Lordship forty pounds more for Mr. CUTLER's church.

On coming to *London* they were received with all possible kindness by Dr. ROBINSON, the Bishop of *London*, and by *the Society for the Propagation of the Gospel:* And it was readily agreed, that Mr. CUTLER should be sent to the new church in *Boston;* Mr. BROWN to *Bristol*, in *New-England*, a mission that was vacant; and Mr. JOHNSON to *Stratford;* and that Mr. PIGOT should be fixed at *Providence*. The two Archbishops, Dr. WAKE and Sir WILLIAM DAWES, the latter especially, received them with parental affection. Many gentlemen were fond of commencing an acquaintance with them, particularly Dr. KING, Master of the *Charter-House;* Dr. ASTRY, the Treasurer of *St. Paul's;* Dr. BERRIMAN, then Chaplain to the Bishop of *London;* and the Chaplain's brother, Mr. JOHN BERRIMAN, a most worthy Clergyman. With them

Mr. JOHNSON afterwards maintained a long friendly correspondence by letters, but more especially with Dr. ASTRY and Mr. BERRIMAN.

While the three candidates were preparing for ordination, and going on with great dispatch, Mr. CUTLER was taken ill of the *small-pox*, and had it severely; but by God's goodness he recovered. This caused their ordination to be deferred till the latter end of March; when, by letters dimissory from the Bishop of *London*, Dr. ROBINSON, near the point of death, to Dr. GREEN, then Bishop of *Norwich*, and Rector of *St. Martin's*, they were ordained by the latter, first Deacons, and then Priests, in *St. Martin's* Church. They now proposed shortly to make a visit to *Oxford*. But within a week Mr. BROWN was seized with the *small-pox*, which proved fatal to him! He expired on *Easter-Eve*—to the great loss of the Church, and the inexpressible grief of his two friends, especially of Mr. JOHNSON. He was universally allowed, by all competent judges, to be one of the most promising young men that his country had ever produced.

In the beginning of May Mr. CUTLER and Mr. JOHNSON, in prosecution of their former intentions, went to *Oxford*. On their arrival,

they found that their friend, Dr. ASTRY, had procured from the university the degree of *Doctor in Divinity* for Mr. CUTLER, and that of *Master of Arts* for Mr. JOHNSON, and that the *diplomas* were prepared: these were respectfully presented to them by Dr. SHIPPEN, the *Vice-Chancellor*. The kindness and politeness with which they were treated by the heads and fellows of the houses in general, exceeded their highest expectations. These gentlemen all seemed to study what could be done to increase the happiness of these *American* visitants. On this occasion, Dr. DELAUNE, President of *St. John's* College, and Dr. JOHN BURTON, Fellow of *Corpus Christi*, with whom Mr. JOHNSON afterwards held a correspondence, particularly distinguished themselves by their acts of friendship.

After spending a most delightful fortnight at *Oxford*, Dr. CUTLER and Mr. JOHNSON returned to *London:* and, in the beginning of June, they made a visit to the university of *Cambridge*, where Dr. SNAPE was *Vice-Chancellor*, and where they were admitted to the same *degrees*, and treated in the same respectful manner as at *Oxford*. Mr. WETMORE, who had lately arrived in *England*, accompanied them in this tour. After spending a fortnight at this university, they came

back to the metropolis. The remainder of the time, before their embarkation for *America*, was employed in conversing with their friends, in seeing the curiosities in and about *London*, and in making short excursions to *Windsor*, *Hampton-Court*, *Greenwich*, &c. &c.

They received their letters of licence from Bishop GIBSON, who, by this time, had been translated from *Lincoln* to *London*. With this learned and excellent prelate they conversed frequently, on the state of the Church in the colonies. They urged the necessity, as they had repeatedly done with their friends in *London*, and at both the *universities*, of sending *Bishops* to *America;* representing it as, in their humble opinion, a dishonour to the Christian and Episcopal nation of *England*, that *America*, which had been planted for one hundred years, and contained a large number of Episcopal congregations, should still be without some of the most important offices of the Church, for want of an Episcopate. His Lordship was of the same opinion with them; and, the next year, on occasion of the *Jacobites* sending two Bishops over to the colonies, he entered warmly into the affair; but he could not prevail with the Ministry to give his proposal the attention it deserved. He continued

to be zealous for such an establishment as long as he lived; and condescended, in many kind letters, to correspond with Mr. JOHNSON, on that and other subjects relating to the Church.

Taking leave of their friends in *London*, Dr. CUTLER and Mr. JOHNSON embarked for *America* on the 26th of July; and, after a pleasant passage, landed at *Piscataqua;* whence they proceeded directly to *Boston*. On the 4th of November, 1723, Mr. JOHNSON arrived at his mission in *Stratford*, and was joyfully received by his little flock. Mr. PIGOT then hastened to his charge at *Providence*.

At that time there were about thirty Episcopal families at *Stratford*, but all of them poor; and about forty more in the neighbouring towns of *Fairfield*, *Norwalk*, *Newtown*, *Ripton*, and *West-Haven;* at each of which places Mr. JOHNSON agreed to officiate once every three months, but chiefly on week days. He was then the only Episcopal Clergyman in the colony, and found himself on all sides surrounded by bitter adversaries. He was generally considered and treated as a schismatic and apostate; and the people seemed to be resolved, by thwarting him, and rendering his situation uneasy, to drive him, if possible, from the country. However,

he had prepared himself for such treatment, and showed a steadiness and firmness of mind equal to the occasion. He still preserved his wonted cheerfulness and benevolence of temper, and conversed with those who had been formerly his friends, when they gave him an opportunity, with his usual frankness. At first they were suspicious, and shy of him; but, at length, won by his courteous, prudent, and obliging behaviour, many of them returned to their former good humour, and others abated much of their severity.

Some, who did not personally know him, took him to be a man of deep design and much worldly policy. They were unable to conceive it possible, that he could have conformed to the Church from any other motive than merely to advance his temporal interest. But they who were best acquainted with him knew him to be so far from being governed by mercenary views in any thing, that he was rather apt to be negligent of his worldly affairs, even to a fault. Of this he was sensible himself; and therefore, as he found it impossible to live among his poor people with any tolerable decency, without keeping house, he thought it highly expedient to marry some person in whose experienced economy he could safely confide.

Exactly such a person, and one possessed of many other excellent qualities, he had the good fortune to find in Mrs. CHARITY NICOLL, to whom he was married Sept. 26, 1725, being then in the 29th year of his age. She was a daughter of Col. RICHARD FLOYD, and the widow of BENJAMIN NICOLL, Esq. of *Long-Island;* by whom she had two sons, WILLIAM and BENJAMIN, and one daughter. After this marriage, Mr. JOHNSON undertook to instruct her sons in the languages, and to superintend their education; which office he performed with the utmost vigilance, care, and affection. They were both sent to the college at *New-Haven* in 1730, and graduated at the common period.

About the year 1726 Mr. JOHNSON lost his father, aged fifty-seven years. He was a man of integrity and good understanding. He was fond of reading; and at last was so well reconciled to the Church, that nothing but want of opportunity prevented his becoming one of its communicants. Mrs. JOHNSON, his wife, died a year before him.

At this time Mr. BURNET, a son of the famous Bishop of *Salisbury*, was the Governor of *New-York*. He was a lover of books, and a considerable scholar; and never was happier than

when in the company of men who were able to converse on the various subjects of literature. With him Mr. JOHNSON, who frequently made visits to *New-York*, was a favourite: but this connection at length brought the latter into much perplexity of mind. The Governor, whose eccentrical genius was not to be confined within the vulgar limits of orthodoxy, had greedily imbibed, and made himself master of, the principles of Dr. CLARKE, relating to the Holy Trinity, and of Bishop HOADLY, relating to ecclesiastical authority; and he was zealous and alert in his attempts to proselyte his friends to his own way of thinking. He flattered himself with the expectation of succeeding with Mr. JOHNSON in particular; as he knew him to be no dogmatist, but inquisitive, and, from an impartial love of truth, willing to read and examine any thing that was offered him. Accordingly he assailed him with all his strength and dexterity, and furnished him with the best books that had been written by CLARKE, WHISTON, HOADLY, JACKSON, SYKES, and others on that side of the question, both in the *Trinitarian* and *Bangorian* controversy. Mr. JOHNSON, who read these authors willingly, could not but admire them as writers, but was much shocked with observing

their artifices and subtilties. Yet had it not been for his habitual principle and resolution to act impartially, and to examine things with the greatest care and exactness on both sides, he would have been in no small danger (and indeed for some time he actually was in danger) of being borne down by the weight of their reasonings, or, at least, deluded by the plausible appearance of their arguments.

In order to do justice to the cause of truth, in these cases of no small importance, Mr. JOHNSON, having read the before-mentioned authors, with his usual impartiality set himself down to examine, with great care and exactness, what had been offered on the other side, in the *Trinitarian* controversy, by Bishop BULL, Bishop PEARSON, Dr. WATERLAND, and others; and in the *Bangorian* controversy, by Dr. ROGERS, Bishop SHERLOCK, Bishop HARE, Bishop POTTER, Dr. SNAPE, and Mr. LAW. He was sensible that this examination required the prudent exertion of all his abilities, which he bestowed upon it very seriously and conscientiously.

In the process of his inquiries under the first head, he was convinced, more than he ever had been, that the only way of coming at the truth, was to lay aside all preconceived schemes, and

every hypothesis for accounting philosophically for the *modus* of the Trinity, which is beyond the reach of our faculties; and to have recourse to the scriptures themselves in the original languages, in order to find what they really teach; and then to consider the sublimer doctrines of revealed religion, not as subjects of philosophical disquisition, but as truths or *facts* which the scriptures assert. He therefore went on, in this manner, to inform himself whether the sacred writings do or do not, in fact, teach the doctrine of a co-essential Trinity in the one essence of the Deity; and whether they do or do not assert, that Christ and the Holy Ghost are God, in the same sense of the word as when it is applied to the Father. He then proceeded to inquire into the sense of the Primitive Church, with regard to these points, reading the original writers that are still extant. Consulting the *Fathers* only as *witnesses of the fact*, he was anxious to discover, with certainty, not so much the opinion of individuals, as whether or not the doctrine of the Trinity, or of the proper divinity of Christ and the Holy Ghost, was *generally* taught and believed in the Church, for several ages immediately succeeding that of the Apostles. The result of this laborious exami-

nation was, a full conviction both of the truth and importance of the doctrine of the Trinity; in the firm belief of which he afterwards continued to the last, without wavering.

"It was indeed no small instance of self-denial in a man of his turn of mind, to submit his understanding to the obedience of faith. He was desirous of seeing to the bottom of things, and, consequently, disposed to reduce the doctrines of Revelation to the standard of his own reason. He was naturally disposed to invent hypotheses for explaining the *manner* of divine things, and the *grounds* on which they are thus represented to us in scripture; and to use the same liberty in speculating on the articles of faith as on the phenomena of nature. But at length, by a serious and close application of thought, he was convinced of the folly of thus speculating on subjects which are beyond the reach of our faculties. Thus, for instance, it appeared to him, that it is as really beyond our abilities to conceive *how* the Unity Man can consist of Spirit, Soul, and Body, as *how* the Unity God can consist of Father, Son, and Spirit. And that God and man should be so united as to constitute one person, actuated by the divinity, was, in his opinion, as clearly intelligible, as that the spirit of a man

should be so united to his body, as to move the whole or any part of it, by the bare act of volition.

Upon the whole, he came to the following conclusions, which were ever after his fixed principles: viz. "That we must be content "chiefly, if not only, both in nature and revela- "tion, with the knowledge of *facts*, together "with their *designs* and *connections*, without "speculating much further: and, that one great "end of all God's discoveries, both in nature "and grace, is to mortify our pride and self- "sufficiency—to make us duly sensible of our "entire dependency—and chiefly to engage us "to *live by faith and not by sight*, and in the "practice of every grace and virtue, in which "our true perfection and happiness altogether "consist."

His inquiry into the merits of the other controversy was not attended with any great labour or difficulty. He was soon able so satisfy himself that *Christ* and his *Apostles* did actually establish a certain form and order of government in the Church, which, as to all its *essential* parts, was to continue "to the end of the world;" and that it was not left to the *discretion* of any human authority to alter or reject it, as might best suit with worldly convenience.

In the month of February, 1729, Dr. BERKELEY, then Dean of *Derry*, in *Ireland*, arrived in *America*, and resided two years and a half in *Rhode-Island*. That he was a man of a truly great genius, of profound erudition, of a fine taste, and unbounded benevolence, as well as of strict and exemplary piety, is known not only in *America*, but throughout *Europe*. As his coming to *America* had an important effect upon the religion and learning of the country; and as Dr. JOHNSON always considered the period in which Bishop BERKELEY resided in this country as one of the most interesting periods of his life, it may not be amiss to give a more particular account of that extraordinary person, and of the business that brought him hither, than has probably been laid before the *American* reader in one view. This I shall now do by the assistance of Dr. JOHNSON's papers, and other information, compared with the life of Bishop BERKELEY, in the *Biographia Britannica;* that noble and lasting monument, erected in honour of the most eminent worthies of *Great-Britain* and *Ireland*, from the earliest ages down to the present times; and of which it has been said,* in the words of VIRGIL:

* By GILBERT WEST, Esq.

" Hic manus ob patriam pugnando vulnera passi;
" Quique sacerdotes casti, dum vita manebat;
" Quique pii vates, et Phœbo digna locuti;
" Inventas aut qui vitam excoluere per artes;
" Quique sui memores alios fecere merendo!"

Dr. BERKELEY was the son of a worthy Clergyman in *Ireland*, and was born in 1679. His progress in grammar learning, at the school in *Kilkenny*, was so rapid, that at the age of fifteen years he was well fitted for the university, and was admitted a pensioner of *Trinity College*, *Dublin*. He took his degrees at the periods appointed by the statutes, and, at an early age, was elected a *fellow* of the college; in which he resided afterwards for about twelve years, making a distinguished figure in many branches of learning, and giving many proofs of a strong original genius.

In 1713, having been some years in Holy Orders, he went over to *England*, carrying with him a recommendation from Dr. SWIFT, the celebrated Dean of *St. Patrick's*, to the Earl of *Peterborough*, who soon appointed him his Chaplain; in which character he attended his Lordship on his embassy to *Sicily* and the *Italian States*. He continued abroad four years in this station, and improved the opportunity in visiting every part of *Italy* and the adjacent islands. In

his absence the university of *Dublin* created him *Doctor in Divinity*, by *diploma*, in 1717. After finishing this delightful tour, he returned to *Trinity College*, and prosecuted his studies with his accustomed vigour.

While *England* was groaning under the distress occasioned by the fatal *South-Sea* project, Dr. BERKELEY published *An Essay towards preventing the Ruin of Great-Britain*, in 1721. This seasonable, judicious, and benevolent production, together with his known excellent and amiable character, induced Mrs. HESTER VANHOMRIGH, the *Vanessa* of SWIFT, to appoint him one of her executors, and residuary legatee, although she had never seen him but once; by which appointment and devise he obtained not less than four thousand pounds. Soon after, by the interest of the Duke of *Grafton*, the Deanry of *Derry*, worth eleven or twelve hundred pounds per annum, was conferred upon him.

About this time he published *A Proposal* for the better supplying of churches in the *American* plantations with Clergymen, and for converting the savages to Christianity, by erecting a college in *Bermuda*. The first branch of this design appeared to him in the light of importance; but

his principal view, on which he most insisted in his *Proposal*, was to train up a competent number of young Indians, in succession, to be employed as missionaries among the various tribes of Indians bordering upon our settlements. It appeared to be a matter of very material consequence, that persons should be employed in this service who were acquainted with the languages necessary to be used; and he had also a strong persuasion that such missionaries as he proposed would be much better received by the savages than those of *European* extraction. These Indian lads were to be procured from the different tribes, in the fairest manner, and to be fed, cloathed, and instructed at the expense of the institution. The expense of thus maintaining them was computed at about ten pounds sterling yearly for each.

Why *Bermuda* was chosen for the place of the college will best appear from the Dean's own words. In speaking of the choice of a *situation*, he says, "It should be in a good air; in a "place where provisions are cheap and plenty; "where an intercourse might easily be kept up "with all parts of *America* and the islands; in "a place of security, not exposed to the insults

" of pirates, savages, or other enemies; where " there is no great trade, which might tempt the " readers or fellows to become merchants, to the " neglect of their proper business; where there " are neither riches nor luxury to divert or lessen " their application, or to make them uneasy and " dissatisfied with a homely, frugal subsistence; " lastly, where the inhabitants, if such a place " may be found, are noted for innocence and " simplicity of manners." All these advantages, he imagined, were to be found in the islands of *Bermuda* in a more considerable degree than in any other place in the *British American* dominions.

The scheme, for some time, met with all the encouragement that was due to so benevolent a proposal. The King granted a charter, appointing Dr. BERKELEY the first President of the intended college, who, for the sake of this office, with a salary annexed to it of not more than one hundred pounds per annum, was desirous of exchanging, and actually signed the resignation of, his rich Deanry. Mr. THOMPSON, Mr. ROGERS, and Mr. KING, three worthy Clergymen, Fellows of *Trinity College*, *Dublin*, who were in a fair way of preferment at home, agreed to

attend him, and were named as Fellows in the charter.*

The monies arising from the sale of lands in *St. Christopher's*, that were ceded to the British crown by the treaty of *Utrecht*, amounted to eighty thousand pounds; and Queen ANNE designed that sum as a fund for the support of four *American* Bishops. But that design failing by her death, Dr. BERKELEY, by the dint of application and address, notwithstanding Sir ROBERT WALPOLE's opposition, procured a parliamentary grant of twenty thousand pounds of that money, for the establishment of his college.

On the first day of August, 1728, the Dean married a daughter of the Right Honourable

* Dr. SWIFT, in a letter to Lord CARTERET, gives the following humorous account of the Dean and his scheme: "He is," says he, "an absolute philosopher, with regard "to money, titles, and power; and for three years past "hath been struck with a notion of founding an university "at *Bermudas*, by a charter from the crown. He hath se-"duced several of the hopefulest young Clergymen, and "others here, many of them well provided for, and all of "them in the fairest way of preferment: but in *England* his "conquests are greater; and, I doubt not, will spread very "far this winter. He showed me a little tract, which he "designs to publish; and there your Excellency will see his "whole scheme of a life academico-philosophical, at a col-"lege founded for Indian scholars and missionaries; where "he most exorbitantly proposeth a whole hundred pounds a "year for himself, forty pounds for a fellow, and ten pounds "for a student. His heart will break if his Deanry be not "taken from him, and left to your Excellency's disposal."

JOHN FORSTER, Esq. the Speaker of the Irish House of Commons. This engagement, however, was so far from retarding his design, that he actually sailed, in the execution of it, about the middle of September following, his lady and her sister accompanying him. He came immediately to *Rhode-Island*, with a view of settling a correspondence there, for supplying his college with such provisions as might be wanted from the northern colonies. But soon after his arrival he was convinced that he had been greatly misinformed with regard to the state of *Bermuda*, and that the establishment of a college there would not answer his purpose. He then wrote to his friends in *England*, requesting them to get the patent altered for some place on the *American* continent, which would, probably, have been *New-York;* and to obtain the payment of the sum that had been granted him.

Accordingly, Bishop GIBSON applied to Sir ROBERT WALPOLE, then at the head of the Treasury, in his behalf; but the answer was unfavourable. With regard to the request for the payment of the money, Sir ROBERT replied: "If "you put the question to me as a Minister, I must "and can assure you that the money shall most "undoubtedly be paid, as soon as suits with public

" convenience; but if you ask me as a friend, " whether Dean BERKELEY should continue in " *America*, expecting the payment of twenty " thousand pounds, I advise him, by all means, " to return home to *Europe*, and to give up his " present expectations." The Dean, being informed of this conversation by his good friend the Bishop, and fully convinced that his whole plan was defeated, resolved to return to *England;* and accordingly he embarked at *Boston*, in September, 1731. Not long after the whole eighty thousand pounds above-mentioned was given to the Princess ANNE, on her marriage with the Prince of *Orange*.

In November, 1733, the Dean was informed, by a letter from the Duke of *Newcastle*, one of the Secretaries of State, that it was the King's pleasure to promote him to the see of *Cloyne*. This promotion he neither sought nor desired; and at the time of accepting it he determined never to consent to a translation. Thus, when the Bishoprick of *Clogher* was offered him in 1746, the income of which was, at least, double to that of *Cloyne*, he made his excuse, and refused to accept the offer. He constantly resided in his diocess, from the time of his consecration (one winter excepted), till the year 1752, in the

faithful discharge of all Episcopal duties, and in studying to promote the spiritual and temporal happiness of his fellow creatures, by every method within his power.

In the year last mentioned he took a journey to *Oxford*, in order to superintend, for some time, at that university, the education of his son, who afterwards became a Clergyman of distinction, being promoted to the *Rectory* of *Acton* in *Middlesex*, to a *Doctorate of Laws*, and to a *Prebend* in the cathedral of *Canterbury*. On the 14th of January following, it being Sunday, the good Bishop, while sitting with his family at tea, in apparent health, and just after he had explained to them *the 15th chapter of St. Paul's first Epistle to the Corinthians*, instantaneously expired in his chair, without the least struggle or groan, and even without the notice of the company that was present. He was buried at *Christ Church*, *Oxford;* where a handsome marble monument is erected to his memory, with the following inscription, drawn by the classical and elegant pen of Dr. MARKHAM, Bishop of *Chester*.*

* Now Archbishop of York. *Ed.*

Gravissimo Præsuli
Georgio, Episcopo Clonensi:
Viro,
Seu Ingenii et Eruditionis,
Seu Probitatis et Beneficentiæ,
Laudem spectemus;
Inter summos omnium Ætatum
Numerando.
Si Christianus fueris,
Si amans Patriæ,
Utroque nomine gaudere potes
BERKELEIUM vixisse.
Natus Anno 1679.
Obiit
Annum agens Septuagesimum tertium.
Hoc Monumentum
Anna Conjux
L. M. P.

And on a square stone over his grave is this line:

To BERKELEY every virtue under heaven.
POPE.

Mr. JOHNSON was no stranger to Dr. BERKELEY's character before he came to *America*, and had read his *Principles of Human Knowledge* with much pleasure. As soon, therefore, as he heard of his arrival at *Rhode-Island*, he made it his busi-

ness to wait upon him, to pay him the respect that was due to him, and to have an opportunity of conversing with so eminent a scholar. The Dean received him with kindness and affection, and conversed with him, on all subjects, with the greatest condescension and freedom. From this time a correspondence by letters commenced between them, which continued as long as they both lived. Mr. JOHNSON afterwards visited him repeatedly, being desirous of making the most of such an happy opportunity as the Dean's residence in *America* afforded, to improve himself in useful science. Many difficulties that had attended his theological inquiries were, by this means, removed; and he became an entire convert to the Dean's philosophical system. It appeared to him to be the most effectual method for precluding *scepticism*, whatever use some writers may since have made of it; and that it left no room, like other systems, for endless doubts and uncertainties, in any matters of real importance. The denial of the existence of matter, at first seemed whimsical and romantic; but it was for want of understanding the sense in which it was denied: for he found that it was only the idle, unintelligible, scholastic notion of matter, as essentially consisting of such a *sub-*

stratum as no human creature could conceive, the Dean meant to oppose; substituting in the room of it a stated union and combination of *sensible ideas*, excited from without by some intelligent being. This scheme, in his opinion, was attended with this vast advantage, that it not only exhibited new and incontestible evidence of the *existence* of the *Deity*, but also tended to impress the mind with a much stronger sense of his *perpetual presence* and *immediate agency* in the production of events, and consequently of our *dependence* upon him, and our *obligations* to him, than any other system. On these accounts Mr. JOHNSON wished that Dr. BERKELEY's writings might be fairly considered, and carefully studied; and he did all in his power to introduce them to the notice of the *literati*.

While the Dean resided at *Rhode-Island*, he composed his *Alciphron*, or *Minute Philosopher*; written by way of dialogue, in the manner of PLATO. The design of it was to vindicate the Christian religion, in answer to the various objections and cavils of atheists, libertines, enthusiasts, scorners, critics, metaphysicians, fatalists, and *sceptics*. In the *advertisement* prefixed to these dialogues, the author affirms, that he was "well assured one of the most noted writers

"against Christianity had declared, he had found "out a *demonstration* against the being of a "God." Mr. JOHNSON, in one of his visits to the Dean, conversing with him on the subject of the work then in hand, was more particularly informed by him—that he himself (the Dean) had heard this strange declaration, while he was present in one of the *deistical clubs*, in the pretended character of a learner—that COLLINS was the man who made it—and that the *demonstration* was what he afterwards published, in an attempt to prove that every action is *the effect of fate and necessity*, in his book entitled, *A Philosophical Inquiry concerning Human Liberty*. And, indeed, could the point be once established, that every thing is produced by fate and necessity, it would naturally follow, that there is no God, or that he is a very useless and insignificant being, which amounts to the same thing. As this strange anecdote deserves to be more generally known, a place is given it in this memoir.

When the Dean was about leaving *America*, Mr. JOHNSON made him his final visit. As he retained a strong affection for *Yale College*, the seminary in which he was educated, and with which he had been otherwise connected, he took

the liberty, on this occasion, to recommend it to the Dean's notice; hoping that he might think proper to send it some books, and not expecting, or aiming at any thing further. But within two years from that time, Dr. BERKELEY, assisted by several gentlemen who had subscribed money for his intended college at *Bermuda*, sent over a valuable collection of books, as a present to *Yale College*. It amounted, including what he had given before, to near *one thousand* volumes, of which *two hundred* and *sixty* were in folio, and very large. The cost of this collection could have been little less than *five hundred pounds sterling*. At or about the same time he transmitted to Mr. JOHNSON a deed, in which he conveyed to that college his farm in *Rhode-Island*, consisting of ninety-six acres. The annual interest of it was to be divided between three bachelors of arts, who, upon examination by the Rector of the college, and a Minister of the Church of England, should appear to be the best *classical scholars;* provided they would reside at college the three years between their bachelor's and master's degrees, in the prosecution of their studies; and the forfeitures, in case of non-residence, were to be given in premiums of books, to those that performed the best exercises.

These were most valuable and important donations, judiciously adapted to the state of the college; yet, as they came from a wrong quarter, that is, from a Clergyman of the Church of England, the Trustees were almost afraid to accept of them. However, they soon put on the appearance of much gratitude to their benefactor, who was their sincere friend, and had no other view than to promote the interest and reputation of their college.

One would imagine that, after this, the patrons of the college would, at least for some time, behave with decency, if not with respect, towards the Church. But, at the very next commencement, as afterwards appeared, Mr. WILLIAMS, the Rector, entered into a combination with the *Hampshire* Ministers, his father being at the head of them, to try, if it were possible, to get the members of the Church, of which there were now six or seven congregations in *Connecticut*, deprived of their Ministers, by contriving that the latter should be stripped of their salaries. This is evident from their letter to the Bishop of *London*, transmitted by Dr. COLMAN; which was full of groundless and unwarrantable complaints. In this unjustifiable attempt they were,

however, as was to be expected, wholly unsuccessful.

Mr. JOHNSON had resided at *Stratford* for a number of years, in the regular and prudent discharge of parochial duties; but the Church there had increased but little, as all possible care had been taken to prevent its growth, and as he did not make it his business to proselyte the Dissenters. But in the neighbouring towns, where he sometimes officiated, many families conformed. In *Fairfield* a considerable congregation soon grew up; and, in 1725, Mr. HENRY CANER, educated at *Yale College*, and a candidate for Holy Orders, afterwards a *Doctor in Divinity*, and Minister of King's Chapel, *Boston*, began to read prayers there. In 1727 Mr. CANER went to *England* for ordination, and the society appointed him their missionary to *Fairfield*. His occasional services at *Norwalk* greatly recommended the Church; and it was not long before he had a respectable congregation there, as well as at *Fairfield*.

Mr. JOHNSON, in his excursions, often preached at *Newtown*, with peculiar success. At that time Mr. BEACH, since well known by his many able defences of the doctrine and government of

the Church of England, was the Congregational Minister of the place; and was in high estimation not only there, but among the Dissenters in *Stratford*, for his learning and piety. After a while this gentleman began to doubt of the *validity* of the *ordination* he had received. For a considerable time he endeavoured to get over his scruples, but, in the end, he found it impossible. He therefore declared his conformity to the Church in 1732, and many of his people conformed with him; on which he went to *England* for Holy Orders, and was appointed their Minister.

This event put many on thinking, and had no small effect upon the Dissenters at *Stratford*. Mr. BEACH's brother, a man of distinction and property at *Stratford*, with several other persons, in a short time, came over to the Church. This was soon followed by the conformity of Mr. SEABURY;* who took Holy Orders, and came over the society's missionary for *New-London*, where the congregation was considerable. This excellent Clergyman continued there many years, and afterwards removed to *Hempstead*, on *Long-Island*, where he died, in the year 1763, leaving

* The Congregational Minister of *Groton*.

behind him a character that is held in high esteem, and an example that is worthy of all imitation.*

When, besides Mr. JOHNSON at *Stratford*, Mr. CANER was settled at *Fairfield*, Mr. BEACH at *Newtown*, and Mr. SEABURY at *New-London*, the Church began to make a visible progress in *Connecticut;* insomuch that in the year 1736, when an inquiry was made into the number of Episcopal families in the whole colony, they were found to be no less than seven hundred. This increase was not altogether owing to the labours of the gentlemen above-mentioned, but was partly occasioned by the Dissenters themselves; who, in the abundance of their zeal, carried their charges of popery against the Church, and their other misrepresentations, to an extravagant length. This made it necessary for the members of the Church, in their own defence, to procure books that had been written in its vindication. Many of the more candid and inquisitive Dissenters were persuaded to read them; and they were surprised to find in what manner things had been misrepresented to

* The late Right Rev. Bishop SEABURY was a son of this Clergyman. *Ed.*

them—especially after they ventured so far as to acquaint themselves with the Liturgy, and the manner of our public service.

But what, a few years after, more effectually contributed to the increase of the Church in *Connecticut*, was a strange, wild enthusiasm, introduced by Mr. WHITFIELD, and propagated by his followers throughout the country. At the first appearing of this adventurer, who was in the orders of the Church of England, and still wore the garb of her Clergy, although he had violated her laws, as well as his own oath of canonical obedience, and put her authority at defiance—he was received with all the marks of high approbation and applause by the Dissenting Ministers in general. Some of them undoubtedly looked upon him as an extraordinary person, raised up by Providence, like *John the Baptist*, and coming in the spirit and power of *Elias*, to rouse sinners from their spiritual slumber, and to bring men to seriousness of life, and the practice of piety; and, indeed, there is reason to believe that his preaching was attended with good effects in several instances. But there were others of them who seemed to court him, because they considered him rather in the light of an instrument, by which the Church in *Con-*

necticut might be crushed in her infancy, or at least her growth much retarded. This it was hoped might be effected by his bitter revilings of her Bishops and Clergy. But after a while many of his abettors were convinced of their mistake, and saw reason to repent of the countenance they had shown him. Instead of subverting, or even so much as shaking, the Church of England, he nearly occasioned the utter dissolution of their own churches.

Soon after his passing through the country, several preachers undertook to be WHITFIELDS too. They endeavoured to proceed in his manner, imitating his voice, his theatrical action, his vociferation; they disregarded all the rules of ecclesiastical order, and strolled about from place to place, as he had done. It was not long before these were followed by a numerous train of ignorant lay-exhorters, uttering the most horrid expressions concerning God and religion, and proclaiming, in the most affecting tones, and with the greatest violence and extravagance of gesture, the terrors of hell and damnation, in order to bring men to *conversion*. In several instances, by thus exciting the emotions of terror, they actually frightened persons out of the use of their reason. Their night meet-

ings in particular, at some of which Mr. JOHNSON was present in disguise, exhibited the wildest scenes of confusion and uproar. At some of those assemblies, a number of persons might be seen sighing, groaning, dreadfully screeching, and wringing their hands, or smiting their breasts; the preacher, or exhorter, all the while tormenting them like a fiend, as the only way to bring them to Christ; while others, who had lately been converted in this manner, were in the greatest ecstacies and raptures, triumphantly singing anthems and hallelujahs. Of these, some would fall into trances; in which they conversed familiarly with Christ and his angels, and saw who were to be saved, and who damned; and not a few of them would fall to censuring and reviling, as pharisees and the vilest hypocrites, those who were not converted in their way.

These transactions at length threw the whole country into the greatest confusion, and were productive of divisions and separations without end. Many of the wisest, both ministers and people, foresaw the mischief that threatened, when it was too late to prevent it. Enthusiasm, like faction, is utterly ungovernable; and it is not in the power of the ablest conductors to say

to either of them, *hitherto shalt thou go, and no farther.* In the larger towns altar was raised against altar, and new meeting-houses were erected in opposition to the old ones. Many pulpits resounded with declamations against the wickedness of *schism;* many pamphlets were published to prove its sinfulness; and the government thought it necessary openly to discountenance it. But every attempt to restrain it proved to be an addition to its force, and was like throwing in oil to stop the fury of a conflagration. In short, the religious constitution of *Connecticut* was convulsed, and the symptoms of its surviving were very unpromising.

Amidst these confusions, large numbers of cool and considerate people, finding no rest among the Dissenters, betook themselves to the Church, as the only ark of safety. At *Stratford* in particular, many of the principal families conformed; so that the church, which was built in 1723, was not sufficiently large to contain them. They proceeded, therefore, to erect a new one, which was much larger, and on a more elegant plan than the former. It was begun in 1743, and opened July 8, 1744; on which occasion Mr. JOHNSON preached an excellent sermon, from *Psalm* xxvi. 8. which was published at the re-

quest of the hearers. To this sermon, concerning the obligations we are under to *love and delight in the public worship of God*, were added, as an encouragement for *family worship*, forms of prayer proper to be used by Christian families, with others for the use of the *closet*. About the same time, congregations having been gathered, churches were built in many other places, as at *Norwalk*, *Stamford*, *Reading*, *Darby*, *West-Haven*, *Ripton*, *Guilford*, &c. and several young gentlemen of character, who had been educated at Yale College, conformed and received Holy Orders.*

The Church of England in *Connecticut*, being surrounded with enemies, was, from the beginning, frequently assaulted in the way of open attack, as well as by every secret stratagem that could be devised. This obliged Mr. JOHNSON, and afterwards other missionaries, to write in its defence. In 1725, one of Mr. JOHNSON's parishioners was zealously attacked by Mr. DICKENSON, of *Elizabeth-Town*, *New-Jersey*, (a man of parts, and considerable learning, but a true zealot against the Church) on the subject of

* Of that number were Dr. CHANDLER himself, Drs. LEAMING, DIBBLEE, MANSFIELD, and others. *Ed.*

Episcopacy. Being not able to make a proper defence against such an antagonist, he applied to Mr. JOHNSON for his assistance; who drew up a sketch of the common arguments in favour of the doctrine of the Church, and gave it to him. This the man sent, in his own name, as an answer to Mr. DICKENSON, and soon had his reply; to which Mr. JOHNSON furnished him with a rejoinder. Some time after Mr. DICKENSON enlarged and printed his own papers in this dispute: upon which Mr. JOHNSON thought proper to publish what he had written on the other side. Here Mr. FOXCROFT, of Boston, stepped in, and took up the cause against the Church, writing more fully, and largely, and artfully than Mr. DICKENSON had done. Mr. JOHNSON answered him, and no reply was returned.

While this controversy was depending, about the year 1732, the Church in *Connecticut* was more violently and rudely attacked by Mr. GRAHAM, of *Woodbury*, in a scurrilous, malicious, and awkward *ballad* which he published. This, together with the earnest request of Mr. BEACH, one of Mr. JOHNSON's principal parishioners, who had been charged with the heinous sin of *covenant-breaking*, because he left the Dissenters and entered into the communion of the Church, deter-

mined him to draw up and publish a tract, containing *Plain Reasons for conforming to the Church.* To this, in the year following, Mr. GRAHAM wrote an answer. Mr. JOHNSON replied to it; Mr. GRAHAM rejoined; and Mr. JOHNSON defended himself and the Church in a *third* tract, which put an end to the dispute. These controversies reached down to 1736.

At the time when the enthusiasm beforementioned became rampant in *Connecticut*, placing every thing in absolute predestination and mere sovereignty, denying that there are any promises made in scripture to our prayers and endeavours, and leaving no ground for the practice of religion on any consistent and rational principles, Mr. JOHNSON published an excellent pamphlet, under the title of *A Letter from Aristocles to Anthades.* The design of it was, to place the doctrine of scripture relating to the *divine sovereignty and promises*, in a clear and true light. Mr. DICKENSON wrote against this piece; and it was defended, in a candid and masterly manner, in a letter from Mr. JOHNSON to Mr. DICKENSON.

In prosecution of his general plan, for checking the progress of enthusiasm, and counteracting the absurd doctrines that were perpetually

propagated throughout the country, Mr. JOHNSON drew up a *system of morality*, containing *the first principles of moral philosophy, or ethics, in a chain of necessary consequences from certain facts;* which was published in 1746. In part i. which treats of the *speculative* part of *moral philosophy*, the author particularly considers the *nature of man, his excellence and imperfections—the author of our nature, his perfections and operations—and the end of our being*, with the natural proofs of *a future state.* In part ii. concerning the *practical* part of *moral philosophy*, he treats, in separate chapters, *of the duties in general resulting from the foregoing truths*—and particularly, *of the duties which we owe to ourselves—of those we owe to God—and of those which are due to our fellow-creatures*, according to their various stations and characters, and the relation we bear to them. This work was seasonable, and was well received by the sober and judicious part of his countrymen; and there is reason to believe that it had a good effect upon the country in general.

In consequence of Mr. JOHNSON's signalizing himself by his good conduct, and his numerous publications, which in *England* were much applauded, his old friend, Dr. ASTRY, recom-

mended him to the *university of Oxford* for the degree of *Doctor in Divinity;* which was readily and unanimously conferred upon him by *diploma*, in February, 1743. Twenty years before, the university, in the diploma given him for his *Master's* degree, used this expression: "Spe-"rantes nempe, illius Ministerio, aliam et eam-"dem, olim, nasciturum, Ecclesiam Anglica-"nam." To this they allude in their present *diploma*, as partly accomplished in the late great increase of the Church, in which he had been instrumental; and Dr. ASTRY, in his letter on the occasion of transmitting the *diploma*, tells him, "He did not so much consider himself as doing "a good office to a private friend, as promoting "the public interest of religion." Several persons of rank and distinction, as Dr. JOHNSON was informed by his friend Dr. ASTRY, were very active in procuring his degree; particularly Dr. SECKER, then Bishop of *Oxford*, and afterwards Archbishop of *Canterbury*, and Dr. HODGES, Provost of *Oriel* College, and Vice-Chancellor of the University.* To them the

* Dr. HODGES, in his oration before the university, Oct. 5, 1744, when he resigned the office of Vice-Chancellor, speaks of this degree conferred upon Dr. JOHNSON, as one of the most agreeable things that had happened during his administration. "Fateor autem me," says he, "Voluntati "vestræ obsecundare semper paratum, numquam ad jussa

Doctor made his thankful acknowledgments; and, in his letter to Bishop SECKER, he took the occasion to thank him for his admirable sermon, then lately preached before the society; in which he had excelled all his predecessors in pleading the cause of the Church of England in the colonies, and had particularly urged the necessity of sending Bishops to *America*. The Doctor enlarged on the necessity of establishing an Episcopate in the colonies, and requested his Lordship to continue the exertion of his influence and great abilities towards obtaining a blessing of such importance. The Bishop wrote the following polite and kind answer to him, which introduced a correspondence that continued till near the time of his Lordship's death, in 1768.

" vestra capessenda paratiorem accessisse quam in illo justis-
" simo decreto exequendo, quo egregium virum* in propa-
" ganda fide apud Indos Occidentales feliciter occupatum
" Doctorali Gradu voluistis insigniri. Operi tam divino se
" accingentem, iterque officio tam pio destinatum instituen-
" tem, liberali gradûs magistralis viatico, quo potuistis uti-
" lissimo, aliquando olim instuxistis. Spes vestras minimè
" fefellit fidus illi Christi Minister, qui ornamentum ipsi de-
" latum in usum Ecclesæ Deique gloriam egregiè converte-
" bat. Erat æquissimum, ut virtutem ita spectatam viribus
" vestris et subsidiis omnibus aleretis, promoveretis. Illi,
" qui ex unâ minâ lucrifacit decem, divini nostri magistri
" sequaces plura et honorificentiora esse committenda jure
" et exemplo summo decrevistis." *See Dr. Hodges' Theologi-cal Pieces, &c.* p. 334.

* SAMUELEM JOHNSON.

"*St. James's, Westminster, March* 8, 1745.

"SIR,

"I thank you heartily for the favour of "your obliging letter. If I contributed any "thing towards obtaining your degree, it was only "by acquainting some members of the univer- "sity with your character: and if I have fur- "thered, in any measure, by my sermon, the "designs of the society, God be thanked. For "next to the support of religion, if it be possi- "ble, amongst ourselves, our principal object "should be the encouraging it in our colonies. "Every thing looks very discouraging here, ec- "clesiastical and civil, domestic and foreign. "God avert from us the judgments we have de- "served; or, if he hath determined our fall, "raise you up in our stead, that his truth may "still have some place of refuge! We have "been greatly blameable, amongst many other "things, towards you; particularly in giving you "no Bishops. But I see no prospect of the "amendment of that or any thing, except what "arises from the contemplation of his over- "ruling Providence, who brings light out of "darkness.

"Being taken up, while in town, with the "care of a parish, which is too much for me,

" and having no interest amongst the great, I can
" attend the society but little, and serve them
" yet less: but shall be glad to receive whatever
" you may please to communicate to me con-
" cerning the state of religion amongst you;
" which will always have my best wishes and
" prayers. I earnestly pray God to bless you
" for the sake of it; and am, with much regard,
" Sir, your loving brother, and humble servant,
" THO. OXFORD.
" To the Rev. Dr. JOHNSON."

About this time Dr. JOHNSON entered upon a new course of studies, both philosophical and theological; which, as it depended upon his beloved *Hebrew*, was the more agreeable, and engaged the whole of his time that could be spared from the duties of his station. He had met with Lord President FORBES's *Thoughts on Religion*, and *Letter to a Bishop*. This led him to procure the works of Mr. JOHN HUTCHINSON, which, of late years, have made such a noise in the learned world. These he read over again and again. He studied them with the utmost care and attention, making use of all the assistance he could obtain from the best critics and lexicographers. At length he became entirely

satisfied in his own mind, with regard to the following particulars. On the one hand, many of Mr. HUTCHINSON's criticisms appeared to him to be unjust, and many of his translations forced and unnatural. He was also greatly disgusted at the superciliousness of that author, who treats the great names of Sir ISAAC NEWTON and Dr. CLARKE contemptuously, and represents them as no better than atheists, and apostates from Christianity; nor did he think that he had done justice to the characters of *Philo* and the Jewish *Rabbies*, however obnoxious they were in many respects. Yet, on the other hand, he was struck with admiration of the profound and stupendous genius of Mr. HUTCHINSON, which appeared to him to be but little, if at all, inferior to that of Sir ISAAC himself. He thought he had really weakened the principles of the Newtonian philosophy, showing its inconsistency in several points; and that he had proved that the only right system of philosophy is taught in the Bible. With regard to divinity, it appeared to him, 1. That there was the highest probability that Mr. HUTCHINSON had discovered some very important ancient truths, that had been in a manner lost, particularly with respect to the *divine names*, the *cherubim*, &c. 2. That he had most

effectually confuted the Jews, Infidels, Arians, and Heretics of other denominations. 3. That by explaining the sacred language and hieroglyphics, he had made it evident that the whole method of our redemption by Christ was much more clearly revealed to our first parents, and much better understood in the patriarchal and Mosaic ages, than has been commonly imagined. 4. That, as he had best shown the origin of philosophy and religion, so he had given the best account of the rise of idolatry that is any where extant. In a word, notwithstanding the obscurity of his language, his proneness to run into extremes, and his other literary deficiences, yet, in Dr. JOHNSON's opinion, no man, in these latter ages, has ever appeared to have studied so laboriously, and to have understood so thoroughly, the Hebrew language and antiquities as Mr. HUTCHINSON.* In this opinion he was after-

* The reader will find an explanation and defence of several of the philosophical and theological principles of HUTCHINSON in the works of the Rev. WILLIAM JONES, of *Nayland;* and also in two small tracts written by Bishop HORNE, while Fellow of Magdalen College, Oxford, entitled, *An Apology for certain Gentlemen in the University of Oxford:* and, *A fair, candid, and impartial State of the Case between Sir* ISAAC NEWTON *and Mr.* HUTCHINSON; *in which is shown how far a System of Physics is capable of Mathematical Demonstration—how far Sir* ISAAC'S, *as such a System, has that Demonstration—and, consequently, what regard Mr.* HUTCHINSON'S *Claim may deserve to have paid*

wards more strongly confirmed, by reading again STILLINGFLEET'S *Origines Sacræ*, GALE'S *Court*

to it. The following account of the principles of the Hutchinsonians is extracted from the preface to the second edition of JONES' life of Bishop HORNE, and, it is thought, will prove acceptable to the reader. *Ed.*

"1. In the first place, the followers of Mr. HUTCHINSON "give to *God* the pre-eminence in every thing. *His* autho- "rity with them is above all authority: His wisdom above "all wisdom: His truth above all truth. They judge every "thing to be good or bad, wise or foolish, as it promotes or "hinders the belief of Christianity. On which account, "their first enemies are to be found among sceptics, infidels "and atheists. Their next enemies are those who are afraid "of believing too much: such as our Socinians and their "confederates, who admit Christianity as a *fact*, but deny "it as a *doctrine*.

"2. They hold, that only one way of salvation has been "revealed to man from the beginning of the world; viz. "the way of faith in God, redemption by Jesus Christ, and "a detachment from the world: and that this way is re- "vealed in both Testaments.

"3. That in both Testaments divine things are explained "and confirmed to the understandings of men, by allusions "to the natural creation. I say *confirmed*; because the "Scripture is so constant and uniform in the use it makes of "natural objects, that such an analogy appears between the "sensible and spiritual world, as carries with it *sensible evi-* "*dence* to the truth of revelation; and they think that, where "*this* evidence is once apprehended by the mind, no other "will be wanted. They are, therefore, persuaded, it may "have great effect towards making men Christians, in this "last age of the world; now the original evidence of mira- "cles is remote, and almost forgotten.

"4. They are confirmed *Trinitarians*. They became such "at their baptism in common with other Christians: and "they are kept such by their principles; especially by what "is called the *Hutchinsonian philosophy of fire, light, and air*. "Nature shows us these three agents in the world, on which "all natural life and motion depend; and these three are "used in the Scripture to signify to us the three supreme "*powers* of the Godhead, in the administration of the spiri-

of the Gentiles, CUDWORTH's *Intellectual System*, and other books of the like nature.

" tual world; notwithstanding the judgment which our new " biographer hath passed against them. Let any philosopher " show us one single effect, of which it may be proved, that " neither fire, light, nor air contribute to it in any of their " various forms.

" 5. On the authority of the Scriptures, they entertain so " low an opinion of human nature, under the consequences " of the fall, that they derive every thing in religion from " revelation or tradition. A system may be fabricated, and " called *natural*; but a *religion* it cannot be; for there never " was a religion, among Jews or Gentiles, Greeks, Romans, " or Barbarians, since the beginning of the world, without " sacrifice and priesthood: of which natural religion, hav- " ing neither, is consequently no religion. The imagination " of man, by supposing a religion without these, has done " infinite disservice to the only religion by which man can " be saved. It has produced the deistical substitution of " naked morality, or Turkish honesty, for the doctrines of " intercession, redemption, and divine grace. It has no *gift* " from God, but that nature, which came poor, and blind, " and naked out of Paradise; subject only to further misery, " from its own lusts, and the temptations of the Devil. A " religion, more flattering to the pride of man, pleases his " fancy better than this; but it will never do him any good.

" HUTCHINSON himself had so strong a sense of this, that " he looked upon natural religion as Deism in disguise; an " engine of the Devil, in these latter days, for the over- " throw of the Gospel; and therefore boldly called it *the re-* " *ligion of Satan or Antichrist*. Let the well-informed Chris- " tian look about him and consider, whether his words, ex- " travagant as they might seem at first, have not been fully " verified. I myself, for one, am so thoroughly persuaded " of this, that I determine never to give quarter to natural " religion, when it falls in my way to speak of the all-suffi- " ciency of the Gospel of Jesus Christ. We know very " well how the Scripture is brought in to give its countenance " to the notion of a natural religion: but we know also that " dark texts are drawn to such a sense, as to render all the " rest of the Scripture of no effect; as hath happened in " the doctrines of predestination and natural religion; by the " former of which we lose the *Church*, by the latter its *Faith*.

Dr. JOHNSON had two sons, WILLIAM SAMUEL, born October 7, 1727, and WILLIAM, born

" Facts bring a dispute to a short issue. If VOLTAIRE were " alive, I would be judged by him, whether Christianity " hath not been going down ever since natural religion came " up. And we know, by what his disciples, the French, " have done, that natural religion comes up, when Christi- " anity is put down. These facts teach us, that they will " not stand long together. Whether they possibly *might* or " not is not worth an inquiry; because he that has got Chris- " tianity may leave natural religion to shift for itself.

" 6. Few writers for natural religion have shown any re- " gard to the types and figures of the Scripture, or known " much about them. But the Hutchinsonians, with the old " Christian Fathers, and the Divines of the Reformation, " are very attentive to them, and take great delight in them. " They differ in their nature from all the learning of the " world; and so much of the wisdom of revelation is con- " tained in them, that no Christian should neglect the know- " ledge of them. All infidels abominate them. Lord BO- " LINGBROKE calls St. Paul a *Cabbalist* for arguing from " them; but the Hutchinsonians are ambitious of being such " cabbalists as St. Paul was.

" 7. In natural philosophy they have great regard to the " name of NEWTON, as the most wonderful genius of his " kind. But they are sure his method of proving a *vacuum* " is not agreeable to nature. A vacuum cannot be deduced " from the theory of resistances: for, if motion be from im- " pulsion, as NEWTON himself, and some of the wisest of " his followers, have suspected; then the cause of motion " will never resist the motion which it causes. The rule, " which is true when applied to *communicated motion*, does " not hold when applied to the *motions of nature*. For the " motions of nature change from less to more; as when a " spark turns to a conflagration: but communicated motion " always changes from more to less: so that there is an es- " sential difference between them, and we cannot argue from " the one to the other. Mr. COTES's demonstration, it is " well known, is applicable only to communicated motion: I " mean such only as is *violent* or *artificial*. There is no need " of a vacuum in the heavens: it is more reasonable and " more agreeable to nature that they should be filled with a

March 9, 1731. As they grew up, he found it necessary to take the instruction of them upon

" circulating fluid, which does not hinder motion, but begins " it and preserves it.

" They cannot allow *inert* matter to be capable (as mind " is) of *active* qualities; but ascribe attraction, repulsion, &c. " to subtle causes, not immaterial. There may be cases very " intricate and difficult; but they take the rule from plain " cases, and supposing nature to be uniform and consistent, " they apply it to the rest.

" 8. In natural history, they maintain, against all the wild " theories of infidels, which come up, one after another, like " mushrooms, and soon turn rotten, that the present condi- " tion of the earth bears evident marks of an universal flood; " and that extraneous fossils are to be accounted for from the " same catastrophe. Many of them are therefore diligent " collectors of fossil bodies, which are valuable to the curi- " ous in consideration of their origin.

" 9. What commonly passes under the name of *learning*, " is a knowledge of *Heathen* books: but it should always be " admitted with great precaution. For they think of all " Heathens, that, from the time when they commenced " Heathens, they never worshipped the *true* God, the Maker " of heaven and earth; but, instead of him, the elements of " the world, the powers of nature, and the lights of heaven: " that the love of vice and vanity was the real cause of their " ignorance: they did not *know* the true God, because they " did not *like* to know him: and that the same passions will " give us an inclination to the principles of Heathens, rather " than to the principles of Christians; and that most of the " ill principles of this age come out of the Heathen School. " The favourers of Mr. HUTCHINSON'S scheme are, there- " fore, reputed to be the enemies of learning. But they are " not so. They are enemies only to the *abuses* of it, and to " the corruptions derived from it. To all false learning, that " is to human folly, affecting to be wisdom, they have in- " deed a mortal aversion in their hearts, and can hardly be " civil to it in their words; as knowing, that the more a man " has of false wisdom, the less room there will be for the " true. Metaphysics, which consist of words without ideas; " illustrations of Christian subjects from Heathen parallels; " theories founded only on imagination; speculations on the

himself. He entered them into Latin when six years old, and sent them to *Yale College* when

" mind of man, which yield no solid matter to it, but lead " it into dangerous opinions about itself: these, and other " things of the kind, with which modern learning abounds, " they regard as they would the painting of a ghost, or the " splitting of an atom.*

" 10. Of *Jews*, they think that they are the inveterate " enemies of Christianity; never to be trusted as our associ- " ates either in Hebrew or Divinity. No *Philo*, no *Jose-* " *phus*, no *Talmudist*, is to be depended upon; but suspected " and sifted, as dangerous Apostates from *true Judaism*. " It is plausibly argued, that Jews, as native *Hebrews*, must, " like other natives, be best acquainted with their own lan- " guage. But the case of the Jews is without a parallel upon " earth. They are out of their native state; and have an in- " terest in deceiving Christians by every possible means, and " depriving them of the evidence of the Old Testament.

" 11. They are of opinion, that the *Hebrew* is the primæ- " val and original language; that its structure shows it to " be divine; and that a comparison with other languages " shows its priority.

" 12. *The Cherubim* of the Scriptures were mystical figures, " of high antiquity and great signification. Those of Eden, " and of the Tabernacle, and of Ezekiel's vision, all belong " to the same original. *Irenæus* has enough upon them to " justify the Hutchinsonian acceptation of them. The place " they had in the Holy of Holies, and their use in the Sacred " Ritual, sets them very high. Their appellation, as† *Che-* " *rubim of glory*, does the same; and the reasoning of St. " Paul, from the shadows of the law to the priesthood of " Christ, sets them highest of all; obliging us to infer, that " they were symbolical of the divine Presence. The τεσ- " σαρα ζωα in the Revelation of St. John (improperly called " *beasts*, for one of them was a *man*, and another a *bird*) " must be taken for the same; where the figures of the old " law bow down and surrender all power and glory to the " evangelical figure of the Lamb that was slain. Here the " doctrine is thought to labour a little: but, if the ζωα are " considered only as figures, the case alters. And, if this

" * See more on this subject, p. 101 of the life.

" † Compare Acts vii. Ὁ Θεος της δοξης.

they were about thirteen; by which time they had read many more of the Latin and Greek

" great subject should have parts and circumstances not to
" be understood, we must argue from what *is* understood.
" They seem to have been known in the Christian Church
" of the first centuries; but not with the help of the *Jews*.
" So also was the analogy of the three agents (φως, πυρ,
" πνευμα,) these being expressly mentioned by Epiphanius,
" as similitudes of the Divine Trinity.

" In their physiological capacity, so far as we can find,
" the Cherubim seem never to have been considered before
" Mr. HUTCHINSON; who very properly derives from them
" all *animal-worship* among the Heathens. This subject is of
" great extent and depth; comprehending a mass of Mytho-
" logical learning, well worthy of a diligent examination.

" These things come down to us under the name of *John*
" *Hutchinson;* a character *sui generis*, such as the common
" forms of education could never have produced: and it
" seems to me not to have been well explained, how and by
" what means he fell upon things, seemingly so new and
" uncommon: but we do not inquire *whose* they are, but
" *what* they are, and what they are good for. If the tide
" had brought them to shore in a trunk, marked with the
" initials J. H. while I was walking by the sea-side, I would
" have taken them up, and kept them for use; without
" being solicitous to know what ship they came out of, or
" how far, and how long, they had been floating at the
" mercy of the wind and waves. If they should get from
" my hands into better hands, I should rejoice; being per-
" suaded they would revive in others the dying flame of
" Christian faith, as they did in Bishop HORNE and myself.
" And why should any good men be afraid of them? There
" is nothing here, that tends to make men troublesome, as
" heretics, fanatics, sectaries, rebels, or corrupters of any
" kind of useful learning. All these things a man may be-
" lieve, and still be a good subject, a devout Christian, and
" a sound member of the Church of England: perhaps more
" sound, and more useful, than he would have been without
" them. For myself I may say, (as I do in great humility)
" that, by following them through the course of a long life,
" I have found myself much enlightened, much assisted in
" evidence and argument, and never corrupted; as I hope
" my writings, if they should last, will long bear me witness.

classics, than had been read by any boys in the country. The elder commenced A. B. in 1744,

" If these principles should come into use with other people, " I am confident they would turn Christians into Scholars, " and Scholars into Christians; enabling them to demon- " strate, how shallow Infidels are in their learning, and how " greatly every man is a loser by his ignorance of Revelation."

The Editor cannot refrain from presenting to the reader the following testimony to the eminent talents and worth of the Rev. WILLIAM JONES, the writer of the above extract. This testimony comes from an English prelate, whose laborious writings in mathematical and physical science, as well as in theology and sacred criticism, have ranked him among the most profound scholars and divines that his country has produced—Dr. SAMUEL HORSELEY, successively Archdeacon of St. Alban's, Bishop of St. David's, and of Rochester, and now Bishop of St. Asaph—*Progrediatur!* In his charge to the Clergy of the diocese of Rochester, in the year 1800, Bishop HORSELEY thus speaks:

" When by assiduity in your public and private ministry; " by the purity of your lives, and the soundness of your doc- " trines, you have gained the good-will and esteem of your " parishioners, they will be ready to give you their attention " upon a subject, upon which the people of this country in " general much want good teaching. I mean the *nature of* " *the Church*, the *necessity of Church communion*, and the " *danger of schism*. Upon these points I know nothing so " well calculated for general edification as a tract, entitled, " *An Essay on the Church*, by the late Rev. WILLIAM JONES, " some time of Pluckley, in this county, but last of Nay- " land, in Suffolk. It has lately been re-published, in a " small size, and at a cheap rate, by the society for pro- " moting Christian knowledge, of which the author had " been many years a most useful member. Of that faithful " servant of God I can speak both from personal know- " ledge and from his writings. He was a man of *quick pe-* " *netration*, of *extensive learning*, and the *soundest piety*; and " he had, beyond any other man I ever knew, the talent of " writing upon the deepest subjects to the plainest under- " standings. He is gone to his rest, and his works, we " trust, follow him. His Catholic Doctrine of the Trinity, " and this Essay on the Church, cannot have too wide a cir- " culation." *Bishop of Rochester's Charge, 2d edit. p. 37.*

and A. M. in 1747. He fixed upon the law for his profession, in which he soon became eminent. He was chosen one of the *assistants* (or of his Majesty's council) in *Connecticut* 1766, by which time the university of *Oxford* had conferred upon him the degree of *Doctor of Laws*; and before the end of the year, the colony appointed him their *Agent Extraordinary*. In the execution of this high trust, he embarked for *England*, December 24, 1766, where he resided till towards the middle of the year 1771.* The Doctor's younger son commenced A. B. in 1748, and A. M. in 1751. His inclination led him to the study of divinity, and to devote himself to the service of the Church. Of him more will be said hereafter.

The Doctor had composed a compendium of *logic*, including *metaphysics*, and another of *ethics*, for the better instruction of his two sons in those studies. These were printed together in an octavo volume in 1752, by Mr. FRANKLIN, in Philadelphia, for the use of the college in that city then about to be erected, and of which,

* This gentleman has continued to enjoy, in an eminent degree, the affection and confidence of his countrymen. He has filled several high civil stations, and, last of all, the office of President of the college in *New-York*, from which a few years since he retired to *Stratford*, where he still resides. *Ed.*

Mr. FRANKLIN, so justly celebrated throughout the learned world for his discoveries and improvements in electricity, was one of the most active promoters. On that occasion he frequently corresponded with Dr. JOHNSON, whom he esteemed one of the best judges of such matters in the country. He consulted him about the plan of education for the college, and urged him to undertake the presidency of it; which proposal, although it was in many respects agreeable to the Doctor, he finally declined. The college was soon after established, and placed under the direction of Mr. SMITH, who had been educated in one of the universities of *Scotland*, and came over in the character of a private tutor to a gentleman's family, and whose shining abilities, of which the public had already received abundant proof, sufficiently recommended him as a person well qualified for this important station. This gentleman went to Europe and took Holy Orders in 1753; and in 1759 he again went to Europe, when the degree of *Doctor in Divinity* was conferred upon him by the university of *Oxford*.*

Animated by the example of the *Philadel-*

* The Rev. Dr. WILLIAM SMITH, justly celebrated as an eloquent writer and preacher, died in the year 1802. His works, in several volumes, are now publishing. *Ed.*

phians, a number of gentlemen in *New-York* undertook to found a college also in that city, where it was equally necessary. Most of these gentlemen were members of the Church of England, but some of them belonged to the Dutch Church, and some were Presbyterians. Mr. De Lancey, the Lieutenant Governor, and then Commander in Chief, was at the head of this association. In the beginning of the year 1753, an act of Assembly was obtained, appointing Mr. De Lancey and other gentlemen of the different religious denominations, Trustees for carrying the design into execution. The same act made some provision for a fund, by a succession of lotteries. In conducting this scheme, Dr. Johnson was all along consulted; and, through him, application was made to Bishop Berkeley for his advice and direction, which he was pleased very freely to give, in a letter to the Doctor.

In 1754 the Trustees unanimously chose Dr. Johnson President of their intended college, and requested him to remove to *New-York* as soon as possible, that he might be able to give more effectual assistance in bringing it forward. But he complied with reluctance. He was happy in his people at *Stratford*, had been always fond of a

country life, and was in easy circumstances; all which were strong inducements for not accepting the offer. But his principal reasons against it were, his fear of the small-pox, to which he must be often exposed in the city; but more especially the consideration of his advanced state of life, being now turned of fifty-seven. These things he represented to his chief friends in *New-York*, and the principal managers of the college; but they declared, that if he declined they would relinquish the institution. It was his advice, that they should procure some proper person for the station from one of the universities in *Great-Britain;* but they did not think fit to follow his advice. Finding this to be the case, he at length consented to go to *New-York* about the middle of April following, by way of trial; but he would not absolutely accept of the post till the charter should be passed, and he could see what kind of college it was likely to prove. Accordingly he left *Stratford*, as he had promised, on the 15th of April, 1754, but did not remove his family till after the charter was passed.

His parting with his people was very affectionate, and one of the most difficult tasks he had ever undertaken. He had lived happily with

them for upwards of thirty years, and nothing could have reconciled his mind and conscience to leaving them, but strong hopes of becoming more extensively useful to his fellow-creatures, in an affair of so much importance as education undoubtedly is, especially in a place where a public seminary of learning was so greatly wanted.

But before the time last mentioned, a violent opposition was made to the design. The plan of the Trustees was extensive and generous, aiming at the general good of all denominations of people in the province. However, as a majority of that board, as well as of the gentlemen in the city who had the cause of a college at heart, were of the Church of England, they proposed, and thought it expedient on many accounts, that the Church should have the preference so far as that the President should always be a person in the communion of the Church of England, and that the college prayers to be used every morning and evening should be a collection from the Liturgy. To this the Dutch gentlemen readily consented. But it was furiously opposed by others, who filled the whole province with their clamour, and exerted their utmost influence, both publicly and privately, to persuade the Assembly not to grant the college the money raised

by lotteries, to the amount of several thousand pounds. They contended that no sort of preference ought to be given to any one denomination of Christians, for they knew it could not be obtained for themselves; and went so far as to draw up, and publish, and present to the Assembly, the form of a charter fitted to their own purposes. However, the Assembly thought proper to put aside their draft, and, after a little while, no more was heard of it. The party still opposed the granting of the money, and many papers were written on both sides. To put an end to the controversy, which had a bad effect upon the tempers of the people, Mr. DE LANCEY passed the charter, October 31, 1754, incorporating several persons *ex officio*, and twenty-four principal gentlemen of the city, including some of the Clergy of different denominations, and their successors, by the name and title of *the Governors of the College of the Province of New-York, in the City of New-York, in America.* Dr. JOHNSON was appointed in the charter the first President, and the President thereafter was always to be a member in the communion of the Church of England, and the prayers to be a collection out of the Liturgy, with a particular Collect for the college. Dr. JOHNSON then accepted of the ap-

pointment; yet on this condition, that he should be at liberty to retire to some place of safety in the country, whenever the small-pox should render it dangerous for him to reside in the city.

In the month of June he published an advertisement in the *Gazette*, giving a short account of the design of the college, of the plan of education, and of the qualifications requisite for admission; and he appointed a day for the examination of candidates. On the day appointed ten young gentlemen, including two from other colleges, were admitted, and formed the first class. The Doctor took this class under his own immediate care, and began to instruct them, July 17, in the large Vestry-room belonging to the Corporation of Trinity Church.

About this time he wrote to Dr. SHERLOCK, Bishop of *London*, with whom he had been honoured with a correspondence, and to the *society for the propagation of the gospel;* informing them of the design of the college, of his own appointment to the superintendency of it, and of the opposition it met with; and requesting for it his Lordship's and the society's patronage. The Bishop, in his answer, expressed an entire approbation both of the college and of the choice that had been made of the President; and he

encouraged the Doctor to go on, with patience and resolution, in so good a work. The society's answer was to the same effect. Both his Lordship and the society promised to patronize the college; and the good effects of this seasonable and well-judged recommendation, seconded by an address to the society from the Vestry of Trinity Church, afterwards appeared in such acts of kindness and generosity as should never be forgotten.

The Doctor took this occasion affectionately to recommend to the society his late congregation at *Stratford*, now left destitute of a Minister, expressing great anxiety and concern on their account. The society engaged to provide for them in the best manner they could; and, not long after, they sent Mr. WINSLOW, their missionary, to *Stratford*, who was deservedly esteemed by the Church at that place.

As soon as the college was established by charter, Dr. JOHNSON proceeded vigorously in bringing things into method and order. He drew up the form for the daily prayers, which he extracted from the Liturgy, and composed the Collect for the college, and got them printed with the Psaltar; he compiled a small body of

ws for present use, to be further improved as

there should be occasion; and he made a device for the seal of the corporation. All these things were approved and established by the Governors. At the same time the plan for the building was agreed upon, and the workmen soon got into motion.

By the admission of a second class, an assistant tutor was rendered necessary; and as Mr. WHITTELSEY, for whom that place was originally intended, if he could be persuaded to accept of it, thought proper to refuse it, it was given to Mr. WILLIAM JOHNSON, the President's younger son; a young gentleman of fine genius and amiable disposition, and an excellent classical scholar. And now large subscriptions and donations were made and collected, and all things were carried on with order and spirit.

But the disaffected party continued to oppose the design with their usual virulence and clamour. It was their immediate aim to proselyte a majority of the House of Assembly to their party, in order to prevent a grant of the money raised by lotteries. And when it was understood that Sir CHARLES HARDY was coming over as Governor of the province, with regard to whose principles and character they happened to be mistaken, they prepared an inflammatory addr-

in one of the numbers of the *Watch-Tower*,* on the subject of the college, hoping to engage his interest in opposition to it; and on his arrival they presented it. But Sir CHARLES received it with coldness, and treated it as it deserved. On the other hand, he received the address of the Governors of the college, presented by the President, with the greatest respect and politeness. He signified that he was desirous of seeing their subscription paper; and the next day, when it was brought to him, he generously subscribed, without any solicitations, five hundred pounds for the college. This was such a disappointment and mortification to its opposers, that from that time they were silent, and gave no further molestation. Not long after the Board of Governors, who had an equitable and just right to the whole of the money raised by lottery, for the sake of peace, agreed with the Assembly that it should be equally divided between the college and the public.

The time was now come when the President and his son, who, for above a year, had acquitted himself to universal acceptance, as tutor in the college, were to be parted from each other,

* See Watch-Tower, No. XLII.

never to meet again in the present world. Mr. JOHNSON embarked for *England*, November 8, 1755, with a view of returning, in Holy Orders, to assist and succeed Mr. STANDARD, the superannuated missionary at *Westchester*. He was received by the society, by the Bishops SHERLOCK and SECKER, and all the Doctor's friends, with the greatest affection. They recommended him to the university of *Oxford* for the degree of Master of Arts; which was readily conferred upon him, in the month of May; and soon after, to the university of *Cambridge*, where he was admitted *ad eundem*. He had received Holy Orders in March, and had preached several times, in and about *London*, with great reputation. But soon after his return from *Cambridge* he was seized with the small-pox, which proved fatal to him on the 20th of June, 1756. He was buried in Mr. MORLEY's vault, in *St. Mildred's*, in the *Poultry;* where there is a handsome marble monument erected to his memory. Thus, to the inexpressible grief and disappointment of his friends, and to the great loss of the Church in *America*, was this amiable and promising youth cut off, in the bloom of life; making the *seventh* of those who, in their voyage to *England* for Holy Orders, from the northe

colonies, had perished by sundry kinds of death!

In the mean time the Governors of the college appointed to succeed him as tutor, Mr. CUTTING, who had been educated in *Eton* and the university of *Cambridge*, and was extremely well qualified for the station; and all things were going on prosperously at the college. Materials were collected with dispatch for the buildings, it having been agreed to place it in the skirts of the city, on a commodious lot of ground which was given by the Vestry of Trinity Church. And on the 23d of August the first stone, with a proper inscription, was laid by Sir CHARLES HARDY; on which occasion the President made a short, elegant Latin speech to the Governors, to Sir CHARLES, and Mr. DE LANCEY the Lieutenant-Governor, congratulating them on this happy event, which had succeeded almost beyond expectation, and

"Per varios casus, et tot discrimina rerum."

But the President's joy was soon interrupted; for, on the 12th of September the news arrived of the death of his beloved son. The shock was indeed terrible; but God enabled him to bear it much better than he could have expected. He

received many affectionate letters of condolence from his friends in *England* on this melancholy event. *Archbishop* SECKER, in particular, expressed himself on the mournful occasion with much tenderness.

It was no small addition to the President's affliction, that he was soon after (in the month of November) obliged to leave the city on account of the small-pox. He retired with his family to *Westchester*, hoping to be useful there, in ministering to the people who were deprived of the most flattering expectations, by the death of his son. Here the Doctor was obliged to continue upwards of a year. He left about *thirty* pupils in the three classes; and as Mr. CUTTING was unable to take proper care of them all, the Governors provided another tutor, whom they made at the same time Professor of Mathematics and Natural Philosophy. This was Mr. TREADWELL, a young gentleman of a very excellent character, educated at *Harvard College*, and recommended by Professor WINTHROP as eminently qualified for that station. Soon after this, an apparatus of good mathematical and philosophical instruments was purchased; "and the Rev. Dr. BRISTOWE, "a worthy member of the society, lately de- "ceased, having by his last will bequeathed his

"library, of near one thousand five hundred "volumes, to the society, *to be sent to the college* "*of New-York, of which Dr.* JOHNSON *is Pre-* "*sident, or to such other place or places as the* "*society shall direct*, the society directed those "books to be sent and placed in this college of "*New-York*, in approbation of the generous "donor's design."*

The college, being thus provided for, went on successfully, notwithstanding the President's absence. He returned to *New-York* in March, 1758; and soon after met with another heavy affliction, in the death of Mrs. JOHNSON, with whom he had lived happily above thirty-two years. She died on the 1st of June, and was interred in the chancel of Trinity Church.

On the 21st of the same month he held his first commencement, when his first class, amounting to *ten* in number, including two from the college of *New-Jersey*, commenced *Bachelors of Arts;* the degree of *Master of Arts* was conferred upon others, who had spent some time in the college, and were thought qualified for it; and several who had taken that degree in other colleges, were admitted *ad eundem*. The whole

* See the *Abstract* annexed to the Bishop of Ely's sermon.

number of graduates amounted to upwards of *twenty*, and made a very respectable appearance.

The year following went on smoothly and agreeably. The different branches of instruction were properly divided between the President and tutors; the former confining himself to *Greek*, *logic*, *metaphysics*, and *ethics*. At the same time the building was carried on with vigour.

In 1759 was a small private commencement; and in October the Doctor was again forced to retire, by reason of the small-pox. He spent the winter with his son in *Stratford;* but under great anxiety of mind on account of the college: for he left Mr. TREADWELL, the mathematical professor, in a declining state of health, which soon turned into a consumption, and put a period to his life early in the spring.

About the same time, viz. in April, 1760, the college met with another heavy loss, in the death of BENJAMIN NICOLL, Esq. This gentleman was the Doctor's son-in-law, as has been formerly mentioned: he practised the law in *New-York*, and his abilities and integrity had justly caused him to be considered as at the head of his profession in that city. He was a Governor of the college, and one of the most able, active,

and spirited members of that body. He was to the President more than a son-in-law, having always treated him with all the respect and affection that are due to a real and most deserving parent. The whole city was in tears at his sudden and untimely death, at the age of 42; the friends of the college seemed to be under a consternation; but the blow was still more severe to Dr. JOHNSON himself. He was now almost ready to despond; and when he returned to *New-York* in May following, he found the scene so changed, that the city appeared to him like a kind of wilderness.

In the preceding winter the Doctor, considering his own advanced age, which must soon render him unable to undergo the fatigue that necessarily attended his station, and much affected at his being so often obliged to leave the college for fear of the small-pox, began to think in earnest of resigning his office, and of spending the remainder of his days with his dear and only son at *Stratford*. He therefore thought it expedient, having obtained the consent of the Governors, to write to his great patron, the Archbishop, who was by the charter placed at the head of the Governors, requesting him to provide, as soon as possible, two gentlemen

from the universities, to come over and assist in the management of the college. He desired that one of them might be a good mathematical scholar, and that the other might be a proper person to succeed him as President, in a few years at farthest.

On his return to *New-York*, he endeavoured to keep up his spirits as well as he could, by an indefatigable application to business, hoping to retrieve, in some measure, the damages the college had sustained during his absence. The building was so far completed, that he removed into it, and commenced house-keeping, a little above forty years after he had first done the same in the college at *New-Haven*. And now he was to hold his *third* commencement, which was the first from the college. On this occasion he addressed the Governors in a short Latin speech, congratulating them on their first meeting together in the college-hall; and from thence the procession went to St. George's Chapel, in which the academical exercises were performed, and the degrees were given. After the vacation the classes came together in their proper places; and the President and Mr. CUTTING, for want of the assistance that had been applied for, were obliged to do double duty throughout the year.

In May, 1761, the Doctor held his *fourth* commencement, when his first *Bachelors*, with some others, took their *Master's* degree. It was about this time that he published a valuable little tract, entitled, *A Demonstration of the Reasonableness, Usefulness, and great Duty of Prayer;* which he was earnestly desired to write, in answer to a paper that was handed about, attempting to prove that prayer, as it consists of petitions to the Almighty, is but an useless ceremony. As a sequel to this, he soon after published *a Sermon on the Beauty of Holiness in the Worship of the Church of England, being a brief* Rationale *of the Liturgy.* Thus, under his heaviest misfortunes, this faithful steward did not forget the obligations he was under to improve his talents for the promotion of religion; and during a course of the closest attention to the business of the college, he could find some time to employ more immediately in that service.

After this commencement the Doctor went to *Stratford;* and on the 18th of June he married Mrs. Beach, the widow of his old friend and parishioner Mr. William Beach, before mentioned; to whose daughter, Mr. Johnson, his son, had been married many years. She was a lady with whom the Doctor had been intimately

acquainted, and whom he had greatly esteemed, for more than twenty years; and he was extremely happy with her, after his marriage, so long as it pleased God to continue her.

At the end of the vacation he returned to *New-York*; and soon after the Governors of the college had an opportunity of providing a mathematical professor, the Archbishop having not been able to procure one. This was Mr. ROBERT HARPER, a gentleman educated at the university of *Glasgow*. With this assistance the President went on much more easily and agreeably than he had been able to do in the preceding year, and the several classes were better instructed. He held his *fifth* and last commencement in May, 1762.

Besides the sums raised by subscription, and the dividend of the lottery money, the college had at this time received a benefaction of *five hundred pounds sterling* from the society for the propagation of the gospel, and an estate of about *ten thousand pounds currency*, bequeathed to it by Mr. MURRAY. But after erecting the building, and other necessary expenses, its funds were low, and the Governors were obliged to expend annually part of their capital. The President had often proposed to solicit for a

collection in *England*, to augment the fund; but it had been neglected. However, JAMES JAY, M. D. who was about embarking for *England*, offering his service to promote there a collection for the college, the Governors were persuaded by the President to accept the offer, and Dr. JAY was duly authorised to proceed, Mr. Alderman TRECOTHICK, of *London*, and others, being joined with him in the commission. He was accordingly furnished with proper addresses from the Governors, in behalf of the college, to the King, the Archbishops, the two universities, and the society for the propagation of the gospel. When he arrived in *England*, he found that Dr. SMITH, the *Provost* of the college in *Philadelphia*, was there before him, engaged in the like design in favour of his college. The Archbishop, who had most heartily espoused the cause of *King's College*, and was a great friend to the other, imagining that separate collections at the same time would injure each other, thought it would be best to join them together, and to apply to the King for a brief to go through the kingdom in favour of both of them. This measure was therefore adopted, and it was agreed to divide the profits of the collection equally between the two colleges. The

King, who had most graciously received the address from the Governors of the college in *New-York*, and had conferred the order of Knighthood on Dr. JAY, who was charged with the address, had given *four hundred pounds* for the use of that seminary; which royal donation was an appropriated benefaction, and therefore was a necessary exception from the general collection. His Majesty was also pleased to give *two hundred pounds* for the college at *Philadelphia*, referring it to Mr. PENN as its proper patron. This joint collection produced to King's College near *six thousand pounds sterling*, clear of expenses.

After waiting two years, a gentleman of *Queen's College, Oxford*, was recommended to the Archbishop as a proper person to assist Dr. JOHNSON in the management of the college, and who was willing to come over for that purpose, on condition of succeeding him as President after two or three years. This was the Rev. Mr. MYLES COOPER, of whom the Archbishop greatly approved, recommending him as a person well qualified in all respects, excepting that he was but about twenty-five years of age. Mr. COOPER arrived in the autumn of 1762, and was extremely acceptable to the President, and was

treated by him with the affection of a father. He was immediately appointed *Professor of Moral Philosophy;* and in a short time, by his good conduct, he gave a more effectual recommendation of himself to the Governors than he could possibly bring from other persons. The President had no thoughts of resigning immediately. His intention was to continue in the office at least till after the next commencement in May; but the unexpected and sudden death of Mrs. JOHNSON determined him to relinquish his situation at an earlier period.

Mrs. JOHNSON discovered during the course of her disorder, which was the small-pox, an exemplary patience, faith, and resignation, and expired on the 9th of February, 1763. After this Dr. JOHNSON continued about a fortnight in the neighbourhood of *New-York*, receiving the visits and condolence of his friends; he then sent his resignation to the Governors of the college, and went to *Stratford*, there to finish the remainder of his days.

The account of Dr. JOHNSON, for several years past, has been little else than the history of the college in *New-York*. His relation to it as President now ceased; but his affection for it continued with unabating vigour, and his en-

deavours to promote its welfare and reputation were constantly exerted on all proper occasions, accompanied with his best wishes and prayers, to the end of his life. It may, therefore, be proper to mention some of the more remarkable events relating to *King's College* after this period.

Dr. JOHNSON's resignation was in February, 1763; and previously to the commencement in May following Mr. COOPER was chosen President. He extremely wanted the assistance of another tutor or professor, and had engaged one of his friends in the university of *Oxford* to come over, in whom he would have been happy. But this gentleman died just as he was ready to embark for *America*. At length Dr. CLOSSY, a gentleman from *Dublin*, who had been educated in *Trinity College*, had taken the degree of *Doctor of Physic*, and was a *Fellow* of the Irish *College of Physicians*, came to *New-York*. As he was soon discovered to be a good scholar, and fond of a college life, the Governors appointed him their Professor of *Natural Philosophy*, with such a salary and perquisites as he was willing to accept; upon which he removed into the college, and entered upon duty. A grammar school, under the government of the

college, was soon after established, and Mr. CUSHING, a gentleman from *Boston*, was sent for, and employed to take care of it.

The several classes were now taught by Mr. COOPER, Mr. HARPER, and Dr. CLOSSY; and under such able instructors they had peculiar advantages, such as but few seminaries of so young a standing, especially in *America*, have ever been able to boast of. The improvements of the students in general were, in some good measure, answerable to these advantages. The college, from year to year, produced a number of young gentlemen, as candidates for its preferments, that would do honour to any academical institution. In 1766 Dr. JOHNSON made his last visit to *New-York*, at the time of the commencement; and he had the unspeakable satisfaction of finding the college in a flourishing state, and of seeing the public exercises performed in a manner that far exceeded his expectations.

In his peaceful retreat at *Stratford*, Dr. JOHNSON was once more happily situated, in the enjoyment of ease and leisure, surrounded by his old friends, most agreeably accommodated and provided for in his son's house, and accompanied by his little grand-children; whose blandishments and caresses, in some measure, com-

pensated for the late losses he had met with in his family.

The year before the Doctor's return to *Stratford*, Mr. Winslow had requested from the society a removal from this mission, on account of the peculiar circumstances of his family; and the mission of *Braintree*, in the neighbourhood of his friends in *Boston*, being offered him, he thought proper to accept it. This was some time after Dr. Johnson had fixed his residence with his son. On this occasion, the Doctor intimating to the society his inclination to resume the charge of his old mission, as he had been used to a life of action, and was desirous of finishing the remainder of his days in the immediate service of religion, the society very gladly replaced him in it; and he was again kindly received by the people of *Stratford*, in the character of their Minister, in 1764, upwards of forty years after he had first entered into this relation to them.

He now applied himself diligently to the duties of his mission, and thought and felt himself as able to discharge them, at nearly the age of *seventy*, as he had been twenty or thirty years before. Indeed, he had always been remarkably healthy, having never suffered more than two slight fits

of illness, and two or three turns of the fever and ague: but now the fine air of *Stratford* seemed to inspire him with more vigorous health than he had enjoyed for many years before. He was, however, subject to a soreness in his legs, which sometimes confined him to his room. This he looked upon as partly the consequence of a broken leg which he received in 1747, and as aggravated by his sedentary life, occasioned by the intenseness of his studies: and he often considered it as next to a miracle, that he had so much health with so little exercise.

About this time his thoughts were much engaged on the subject of an American Episcopate. The Rev. Mr. APTHORP, missionary at *Cambridge*, near *Boston*, had published a small pamphlet in vindication of the conduct of the society in establishing missions in *New-England*. This publication was occasioned by some scurrilous reflections on that venerable body, that were propagated through the country in the common newspapers. In answer to Mr. APTHORP, Dr. MAYHEW, a man of distinguished abilities and assurance, came forward in a huge pamphlet of 176 pages, treating Mr. APTHORP contemptuously, reflecting grossly on the Church of England in general, charging the society more parti-

cularly with flagrant injustice in misapplying their money for the support of missionaries in *New-England*, and raising an hideous outcry against the scheme of sending Bishops to *America*. This called forth from Dr. JOHNSON *a short vindication of the society*, a paralytic tremour in the hand preventing him from writing largely. It was printed by way of *appendix* to a much fuller *vindication*, which has generally been ascribed to the Rev. Dr. CANER. At the same time was published in *England*, a candid and masterly reply to Dr. MAYHEW, which is known to have been the work of Archbishop SECKER, and is worthy of his admirable pen. To both these pamphlets Dr. MAYHEW rejoined. On this occasion he showed his abilities and address as a disputant, availing himself in the best manner of every little accidental advantage, and pushing his antagonists with vigour on every turn. He seems to have established some of his particular facts, but to have fallen much short of supporting his general charge; and he was brought by his opponents to make some important concessions, particularly with regard to an American Episcopate. He had also been attacked in another pamphlet, entitled, *Remarks on Dr.* MAYHEW's *incidental Reflections relative*

to the Church of England, which was printed at *Portsmouth*, in *New-Hampshire*; and handled with much roughness *by a gentleman of the colony of Rhode-Island*: but to these pieces he had not time to reply. In 1765 Mr. APTHORP published a very polite and candid *Review of Dr.* MAYHEW's *Remarks*, &c. This was the last piece that appeared in the controversy; and it was Dr. JOHNSON's opinion that the Church, on the whole, had gained ground by it, as indeed it had always done in similar cases.

What occasioned, at this time, so much virulence against the scheme for an American Episcopate, was an apprehension that, the peace being settled, the time drew near in which that subject would naturally command the attention of government; and it was well known that some endeavours were using to hasten so important an event. The Archbishop had, for many years, been determined to take the first favourable opportunity of urging it forward. On his first translation to the see of *Canterbury*, he wrote a long letter to Dr. JOHNSON, proposing a great number of questions to him, and desiring his answer, that he might thereby be informed of the whole state of the Church in *America*, and be enabled the better to serve it. He now en-

deavoured to promote the appointment of American Bishops, seconded by the abilities of the Archbishop of *York*, the Bishop of *London*, and others; and made considerable progress in gaining the attention of the ministry. But they were as yet too much employed in settling the civil affairs of the colonies to give the case of the Church a proper examination. The confusions that soon after followed, in consequence of the *stamp-act*, naturally caused this case to be postponed. An address on this subject, from Dr. JOHNSON and the Clergy of *Connecticut*, to Bishop TERRICK, on his advancement to the see of *London*, introduced a correspondence with which his Lordship was pleased to honour him.

As the Archbishop's *answer* to Dr. MAYHEW's *observations*, and Mr. APTHORP's *review*, in which the true design of establishing Bishops in *America* was explained, had not been generally circulated through the colonies, and as it appeared that many of the Americans were still unacquainted with the scheme, and *therefore* disaffected towards it, Dr. JOHNSON thought it highly expedient that a pamphlet should be written professedly on the subject, for the information of all parties, showing that the Episcopate proposed was of such a nature as not to interfere

with the civil or religious rights of people of any rank or denomination whatever, and representing the grounds on which this claim of the Church was founded. The Doctor himself would have been the proper person to execute his own proposal; but he would not attempt it, as he was unable to guide his pen without extreme difficulty. He therefore desired one of his friends, with whom he had exchanged many letters on the subject, and of whose qualifications for the service he had too favourable an opinion, to open the case of the Church of England in the colonies, to explain the great disadvantages and hardships it is under for want of enjoying its own institutions, and to show that the enjoyment of them in the manner proposed, would afford no *just* cause of jealousy or uneasiness to people of other persuasions. In compliance with this request, and with the appointment of the Clergy of *New-York* and *New-Jersey*, met in convention, the business was at length undertaken, and *an appeal to the public, in behalf of the Church of England in America*, was published in 1767.* Of this I shall say no more than

* *The Appeal, the Appeal defended,* and *the Appeal further defended*, were all written by Dr. CHANDLER, the writer of this memoir. These tracts contain much useful information on the general subject of *Episcopacy*. *Ed.*

that although it seemed to be satisfactory to all parties at first, yet afterwards it was repeatedly attacked in pamphlets and periodical papers, and as often defended. In the course of the contest every argument that had been offered by the author of the *appeal*, in favour of the Episcopate, was, in the opinion of those who are well-wishers to the Church, effectually supported, and every material objection against it clearly refuted.

A considerable part of Dr. JOHNSON's time, in his agreeable retreat at *Stratford*, was taken up in corresponding with his distant friends; but much of it, however, was employed in reviewing his former studies in almost all the branches of learning. He re-examined, with particular care, the several conclusions he had made in all the former stages of his life; and read over again, with much pleasure, the best books with which he had been acquainted thirty, forty, and even fifty years before; especially, several of the most valuable tracts of the fathers and the ancient philosophers, not neglecting the best productions of the moderns, who had made the study of nature subservient to religion.

About this time Dr. HORNE (now President of *Magdalen College*, *Oxford**) presented him

* Afterwards Bishop of Norwich. *Ed.*

with a copy of JONES's* *Principles of Natural Philosophy;* in which he endeavours to prove, by many experiments, and by passages from the ancients, the truth of Mr. HUTCHINSON's *Scripture Philosophy*. With this book, and with SPEARMAN's *Inquiry after Philosophy and Theology*, he was greatly delighted. "It is remarkable," says Dr. JOHNSON, "that Bishop BERKELEY, in *Ireland;* Mr. HUTCHINSON, in *England;* and the Abbe PLUCHE, in *France;* the greatest men of the age, without any communication with each other, should, at the same time, though by different *media*, come into the same conclusion, viz. that the holy scriptures teach the only true system of natural philosophy, as well as the only true religion; and that Dr. FRANKLIN, in *America*, should, at the same time, without any design, by his electrical experiments, greatly confirm it." How far this curious observation may be justly founded, is submitted to the judgment of the learned reader.

Dr. JOHNSON being anxious that the introductory parts of the education of his little grandsons, WILLIAM and CHARLES, might be made

* Rev. WILLIAM JONES, Minister of Nayland. *Ed.*

as easy to them as possible, spent some time in composing a small *English Grammar* for their use, and in revising his *Catechism*, published many years before; and that, at the same time, he might be useful to others, he published them both together in 1765. He also revised, corrected, and much improved his *Logic* and *Ethics*, with the same view. But what he chiefly laboured and delighted in, in this happy interim of health and leisure, was the study of the holy scriptures in their sacred originals, and especially the Hebrew language, in which those holy oracles, from the beginning to the time of our Saviour's manifestation, were delivered. In subserviency to this study, he read several volumes of Mr. HUTCHINSON's works over again, with Dr. SHARP's writings against them, and the defences of them by Messrs. BATE, SPEARMAN, HOLLOWAY, HODGES, MOODY, CATCOT, HORNE, &c. He was glad to see so good a temper in most of his defenders; yet he thought there was rather too much of a tendency towards extremes in some things on both sides. But, upon the whole, he approved of Mr. HUTCHINSON's scheme in general, and especially with regard to the four points heretofore mentioned.

Dr. JOHNSON had, for many years, entertained

a strong opinion, that, "as the Hebrew was the "first language taught by God himself to man-"kind, and the mother of all languages and "eloquence, it would be proper to *begin* a learned "education with that language, which lends to "all other languages, and borrows from none."*

* The learned Dr. CHAPMAN, in his *Miscellaneous Tracts*, has an elaborate dissertation, in which he proves that the greatest critics and philosophers in general, have been of a different opinion, with regard to the derivation of *all* languages from the ancient *Hebrew*. He shows, in particular, that BUXTORF, Bishop WALTON, BOCHART, GERARD VOSSIUS, the two SCALIGERS, DURET, DANIEL HEINSIUS, SELDEN, HUET, VITRINGA, PERIZONIUS, MORIN, and Father CALMET, fully believed that *some* languages owe their origin to the miraculous confusion of Babel; and that it was the opinion of the ablest in this list of critics, that the Greek, Latin, Teutonic, and Sclavonic, are *matrices*, or mother languages, and have no affinity with one another. In tracing the rise of ancient languages, there is so little light to direct us, and fancy is so apt to mislead us, that the most prudent way is not to be hasty in forming opinions, nor dogmatical in asserting them. There is great propriety in the following observation, made by the accurate authors of the ancient *Universal History*. "Some learned "men have endeavoured to derive all languages in general "from the *Hebrew*, which they imagine to be the parent of "all others. That they should succeed very well in finding "a great conformity between that and the other *oriental* "tongues is no wonder, since they are manifestly sprung "from one common original; though it be difficult, if not "impossible, to distinguish the mother from the daughters. "That they have also given tolerable satisfaction in deduc-"ing from the same tongue several words not only in the "*Greek* and *Latin*, but in some other *European* languages, "is not matter of such surprise, considering the great inter-"course several nations of our continent had with the *Pha-*"*nicians*, whose mother tongue was the *Hebrew*. But when "these writers venture out of their depth, and pretend to

Being therefore desirous of promoting the study of the Hebrew scriptures in the colonies, he set himself down to compose a *Hebrew grammar*, to go side by side with his *English grammar* above-mentioned; as there appeared to him to be

" deduce the more remote languages from the same foun-
" tain, they only show their ignorance, and make them-
" selves ridiculous to all who have but a moderate skill in
" those tongues; for the proof of which we could produce a
" multitude of examples." *Univers. Hist.* B. 1. c. ii. sect. 5. The learned SAURIN, in his *dissertation* on this subject, concludes, " that the *Chaldean*, *Syrian*, or *Aramean* tongue,
" was that which HEBER and his discendants spake; that
" ABRAHAM learned the language of *Canaan*, and trans-
" mitted the same to his posterity; that this language is the
" true *Hebrew*, which is called in scripture *the language of*
" *Canaan*. But nothing proves that the *Chaldean* language,
" spoken by HEBER's family, was that only tongue spoken
" before the building of the tower of *Babel*; perhaps that
" only tongue was then confounded, and not continued since
" in any one nation or family." The Jews, in defending the antiquity of their own language, have extravagantly asserted, that it was created immediately by God; that it is the only language which is understood by the angels of heaven; that in this language alone will our prayers be heard and accepted; that after the resurrection the blessed will converse together in this language, &c. &c. These assertions are more excusable in the mouth of a Jew than in that of a Christian: for it is a kind of vanity that is natural to mankind, " to attribute a great antiquity to their own tongue;
" insomuch that an author in *Friesland*, viz. GOROPIUS
" BECANUS, who lived under the Emperor CHARLES V.
" thought he honoured his country very much by deriving
" the *Hebrew* words from *Duteh* or *Teutonick*; for instance,
" he says that ADAM comes from *Haat-dam*, a *hater of*
" *heaps*; ABEL, from *Haat-belg*, a *hater of war*; CAIN, from
" *Quaadt-ende*, an *evil end*, &c." See SAURIN, ut. sup. This reminds one of SWIFT's humorous attempt to prove, that the *Hebrew*, *Greek*, and *Latin* tongues were derived from the present *English*.

a great resemblance in the grammatical structure of the two languages. While he was engaged in this work, and had proceeded about half way through it, he met with a new Hebrew lexicon, by Mr. PARKHURST, in which that writer strenuously pleads for the same opinion and practice. This greatly animated him during the rest of his progress; and the work was completed, and printed in *London*, by FADEN, in 1767. A second edition of it, corrected and much amended, was published in 1771, by the same bookseller, with this title: *An English and Hebrew Grammar, being the first short Rudiments of those two Languages, taught together.*

The Doctor was greatly pleased with the method and illustrations of PARKHURST's *Hebrew Lexicon*, and with several other books that he had not seen till about the same time; particularly with the *Prælections* of Dr. LOWTH, the present learned and excellent Bishop of *Oxford*,* on the *Hebrew poetry*. This admirable work, which is highly celebrated throughout the learned world, does, in the opinion of competent judges, reflect more light upon the various graces, as well as the sublimity, of diction in the sacred

* Afterwards Bishop of *London*.

writings of the Old Testament, than any other work that has ever been published.

Dr. JOHNSON continued, through the remainder of his life, to fill up his time in a manner worthy of his station and character. He pursued his studies with the same eagerness that animated his younger years. He kept up his correspondence with all his *European* friends that were still living, and was very punctual and faithful in answering their expectations in this way. His difficulty in writing occasioned him not to be so exact with his friends in *America*, who were better acquainted with his case, and could more easily excuse him. Yet, when any thing of real consequence was depending, he consulted not his own ease, but would write as fully and particularly to them as the subject required.

At the same time he was attentive to the business of his mission. He commonly read prayers and preached twice on every Sunday, and performed the ordinary parochial duties. But at length the disorder in his legs increased upon him, and began to interrupt him in the course of this service. Therefore, in December, 1767, he procured Mr. TYLER, then a candidate for Holy Orders, to assist him, by reading prayers

and a sermon to the congregation, when he should be unable to attend himself. Soon after, Mr. KNEELAND, already in Holy Orders, happening occasionally to preach in *Stratford*, the congregation unanimously agreed in choosing him an assistant to Dr. JOHNSON, and his successor when his place should become vacant.

The Doctor was impatiently desirous of making trial, upon his little grand-sons, of his scheme for teaching Hebrew. He began with the elder very early, and he writes of him, while he was only in the *sixth* year of his age, that the child was then "making a rapid progress in Hebrew." About the same time, viz. on the first of October, 1771, his son, Dr. WILLIAM SAMUEL JOHNSON, who went to *England* as agent extraordinary for the colony, returned, after an absence of near five years. This was an event for wh he had long wished and prayed; but having b disappointed from year to year, he almost despaired of ever seeing it. His measure of worldly happiness seemed now to be filled. In all his letters from this time, and frequently in his common conversation, he spoke of himself as the happiest man upon earth, and showed that his mind was impressed with the deepest sense of

his obligations to Divine Providence on that account.

However, this occasioned no remissness in the pursuit, no disrelish to the enjoyment, of a happiness very different from what this world affords. He had fixed his heart upon, and never lost sight of, the great end of religion. "The "mark for the prize of the high calling of God "in Christ Jesus" he attentively eyed, pressing towards it; and he could plainly perceive, that he now lessened its distance very fast. On the morning of January 6, 1772, the most glorious *Epiphany* he ever beheld, he conversed with his family on the subject of his own death, with the greatest cheerfulness and serenity. Among other things he said, "that although he seemed "to be but little indisposed, yet he found his "strength failing him; that he must soon leave "them, but he was going home"—adding such exhortations as were suitable to the subject of his discourse. He expressed his wishes, that he "might resemble in the manner of his death his "good friend Bishop BERKELEY, whom he had "greatly loved, and whose life he had ever "esteemed happy." Heaven granted his wish! For very soon after he had uttered these words,

like the good Bishop, he instantaneously expired in his chair, without the least struggle or groan. So that he may rather be said to have been *changed*, or *translated*, than to have *died*; for he felt none of the agonies of death; he underwent no struggle that was sufficient to discompose the pleasing serenity of his countenance.

Two days after, his remains were interred in the chancel of *Christ Church*, *Stratford*; where a handsome monument has been erected to his memory, with the following inscription, composed by a friend, who greatly loved and respected him.

M. S.

SAMUELIS JOHNSON, D. D.

Collegii Regalis, Novi Eboraci,

Præsidis primi,

Et hujus *Ecclesiæ* nuper *Rectoris*,

Natus die 14to *Octob.* 1696,

Obiit 6to *Jan.* 1772.

If decent dignity, and modest mien,
The cheerful heart, and countenance serene;
If pure *religion*, and unsullied *truth*,
His age's solace, and his search in youth;
If *piety*, in all the paths he trod,
Still rising vig'rous to his *Lord* and *God*;
If *charity*, through all the race he ran,
Still wishing well, and doing good to *man*;

If *learning*, free from pedantry and pride,—
If *faith* and *virtue*, walking side by side,
If well to mark his being's aim and end,—
To shine, through life, a *husband*, *father*, *friend*:
If these ambition in thy soul can raise,
Excite thy reverence, or demand thy praise;
Reader—ere yet thou quit this earthly scene,
Revere his name, and be what *he* has been.

MYLES COZENS.

All the Clergy from the neighbouring towns attended his funeral. A sermon, suitable to the occasion, was preached by the Rev. Mr. LEAMING, as Mr. BLACH, to whom that office had been assigned, was unable to perform it for want of health. The sermon which this latter gentleman had prepared was, however, preached at *Stratford* shortly after, and published at the request of the audience.

As to Dr. JOHNSON's person, he was rather tall, and, in the latter part of his life, considerably corpulent. There was something in his countenance that was pleasing and familiar, and that indicated the benevolence of his heart; and yet, at the same time, it was majestic and commanded respect. He had a ruddiness of complexion, which was the effect of natural constitution, and was sometimes farther brightened by a peculiar briskness in the circulation of his

spirits, brought on by the exercise of the benevolent affections.

He was happy in an original *calmness* and *sweetness* of *temper*, that was seldom discomposed, and never soured, by the common accidents of life. If an injury arose, in his opinion, designedly done him, he was much more prone to pity the injurious person than to resent the action. But indeed he was seldom injured, except in his public character; for those that knew him generally loved and revered him, and were desirous of recommending themselves to him by a course of obliging and respectful behaviour. What was most apt to excite his indignation, was the licentiousness of an unprincipled age, with respect both to religion and government. The same good temper that rendered him amiable in private life, marked all his proceedings of a public nature, and may be discovered, where such a thing is not often expected, in his controversial writings. Those he conducted with decency and candour; and the greatest personal provocations could not kindle him into that *wrath of man* which, as *St. James* tells us, and as experience may convince us, *worketh not the righteousness of God*.

Benevolence was always a shining part of Dr.

Johnson's character. This discovered itself in all companies, and on all occasions. It was not confined to his friends, or to people of one denomination only, but extended to the whole human race without exception, and even to the brutal part of the creation. He had an affection for every thing that God has made, according to its nature and qualities; and he took an exquisite pleasure in communicating or increasing happiness, whenever and wherever he had an opportunity. Had it been in his power, he would have made every human creature completely happy; and so far as it was in his power, he never failed of doing so in the most effectual manner.

He scarcely ever suffered a day to pass without doing to others some good offices, relating to their temporal or spiritual affairs: with regard to the former, either relieving, or assisting, or advising them; and with regard to the latter, instructing, or exhorting, or encouraging them, as the cases required. These benevolent employments were his chief relaxations from study, or from public business; and he always returned from them more vigorous than if he had indulged himself in any *vain* or *useless* amusements.

His desire and study was to do all possible good to his fellow creatures in *general*; yet, without breaking in upon this plan, *some* were the objects of his *peculiar* attention. This may justly be said of the *younger Clergy*, and of *candidates* for Holy Orders, who were always sure to experience in him the kindness of a father. His seniority, and his superior influence, naturally placed him at the head of the Episcopal Clergy in *Connecticut*, and gave him frequent opportunities of doing them good offices; which he performed with as much pleasure to himself as they produced to others. For near fifty years there was not, I believe, a single candidate for Holy Orders in the colony who did not apply to him for his advice and direction, or who returned to go to *Europe* without his recommendation, or who did not owe his success, in a great measure, to his patronage. To those of them who needed pecuniary assistance for the voyage to *England*, he gave generously and cheerfully, in proportion to his abilities. After their return, they commonly waited upon him for his further direction, both with regard to their studies and the manner of performing clerical and parochial duties. His own improvements as a scholar, as a divine, and as a clergyman, abundantly quali-

fied him for this direction; and no one ever followed it without finding his account in doing so. Besides giving them suitable and friendly advice, it was his practice to recommend, and then lend to them the most useful books, of which he had a large and valuable collection.

I have here spoken of Dr. JOHNSON as being *at the head* of the Clergy in *Connecticut*. That he was really so in an *equitable* sense, must have appeared from the course of this history; and that the Clergy themselves wished him to be so in a *legal* sense, is evident from their unanimous request, first to Dr. GIBSON, and afterwards to Dr. SHERLOCK, that he might be appointed the Bishop of *London's* COMMISSARY, with jurisdiction over them. In answer to the first application, Bishop GIBSON says of the appointment requested, in a letter to Dr. JOHNSON of September 6, 1748: "This, I think, would be right, or "at least deserve consideration, if a *new commis-* "*sion* were to be granted upon the death or re- "signation of Mr. PRICE; but I care not to *re-* "*voke* any part of what I have granted, without "his consent. In the mean time you will com- "municate this to your neighbouring Clergy; "whom, together with yourself, I commend to "the divine protection." Bishop SHERLOCK's

answer to the like application, is in a letter to the Doctor, dated January 23, 1749. "I received," says his Lordship, "a letter from the Clergy of "*Connecticut*, dated the 5th of September last. "I agree with the Clergy, that it is highly proper "and convenient to have a distinct Commissary "for that colony; and it is a great satisfaction "to me to find that they have so worthy a per- "son as yourself amongst them, under whose "care and inspection they unanimously desire "to be placed. I shall make no difficulty of "sending a commission accordingly to you, as "soon as I take a proper authority from the "King, which I have hitherto delayed, in hopes "of seeing another and better settlement of ec- "clesiastical affairs in the country. It will not "now be long before I shall be able to write "more distinctly." Accordingly, in September following, he wrote again to Dr. Johnson, enclosing a copy of his circular letter to the late Bishop of *London*'s Commissaries, in which he says, "I have been far from neglecting the af- "fairs of your churches, and have been solicit- "ing the establishment of one or two Bishops "to reside in proper parts of the plantations, "and to have the conduct and direction of the "whole. I am sensible for myself, that I am

"capable of doing but little service to those dis-
"tant churches, and I am persuaded that no
"Bishop residing in *England* ought to have, or
"willingly to undertake, the province. As soon
"as I came to the see of *London*, I presented a
"*memorial* to the King on this subject, which
"he referred to his principal officers of state to
"be considered." We see here the only rea-son why Dr. Johnson was not appointed the Bishop of *London's* Commissary—because Dr. Sherlock took not *a proper authority from the King* to appoint one; and that excellent prelate refused to take a patent from the crown for the exercise of jurisdiction in the plantations, because he was persuaded that no Bishop residing in *England* was able to do justice to the Church in the *American* colonies, or ought to have the charge of it. His Lordship continued in this opinion, and never was properly vested with ecclesiastical jurisdiction over the colonies. However, he consented till better provision could be made, to ordain our candidates, and to take such care of the interests of our Church as he could consistently with the inspection and government of his own large diocess at home. But with regard to *America* he says, in another letter of April 21, 1758, "I think myself at

"present in a very bad situation: Bishop of a "vast country, without power, or influence, or "any means of promoting true religion: seques- "tered from the people over whom I have the "care, and must never hope to see. I should "be tempted to throw off all this care quite, "were it not for the sake of preserving even the "appearance of an Episcopal Church in the "plantations."

As another branch of Dr. JOHNSON's *benevolence*, it may be proper to mention his remarkable *hospitality*. For the greater part of his life he kept what may be called a public table. This was at all times liberally furnished, but without superfluity or needless expense. To say nothing of his parishioners and neighbours, the poorest of whom were frequently fed at his table, the Church people belonging to all the adjacent towns thought it their duty, when they came to *Stratford*, if their business would admit of it, to wait upon him; and they were always hospitably received and entertained by him. For a number of years after he entered upon his mission, while there was no other Clergyman in the colony, at *Christmas* and the other great *festivals*, his house was thronged for several days together, with the pious members

of the Church from the neighbouring towns, who came to *Stratford* to spend some part of those solemn seasons, under the advantages of his public and private ministrations. On such occasions every bed was crowded; and sometimes the number of these guests was so large, that several of them were obliged to take up with lodgings on the floor. As he lived on the great road from *Boston* to *New-York*, and had a large acquaintance in both places, as well as throughout the country in general, many gentlemen that travelled contrived their journies so as to make a stop at *Stratford*, in order to spend some time with this eminent Clergyman. He always received them not only with politeness, but in the most agreeable and friendly manner; and his conversation was such, that they could not but be pleased with it, and it was their own fault if they were not the wiser and better for it.

His conversation was enlivened and rendered more pleasing by the natural *cheerfulness* of his disposition. He was commonly the most cheerful man in company, and frequently said the sprightliest things that were said in it. Yet he was careful to keep up the dignity of his character; and one might discover in him the scholar,

the gentleman, the clergyman, and the pious christian, in his freest and most cheerful discourse. He always endeavoured to introduce what might be useful and improving, as well as what might be agreeable, in conversation; and his friends in general, I believe, may say, what one of them, who was acquainted with him for fifty-five years, and for the greater part of that time enjoyed his most intimate friendship, has publicly declared, in the following words:— "Without an *hyperbole*, I may say it, I know "not that I ever conversed with him, without "finding myself afterward the better for it."*

What rendered his conversation peculiarly improving, as well as agreeable, was his knowledge of the affairs of the world, and his general acquaintance with all the branches of learning. He was not only a good *classical scholar*, but well versed in all the *liberal arts and sciences*. He knew, and could explain with precision, their respective boundaries and limits, their connection with each other, and in what manner they are conducive to the happiness of man. The study of the *belles lettres* and polite literature was his constant and favourite amusement; and

* Mr. Beach, in his *Funeral Sermon*, p. 14.

scarcely any thing of this kind, of any consequence, was published in the English language in his time, but what he read. But *theology*, including the critical study of the holy scriptures in their original languages, was his main literary employment; and, in subserviency to it, *history*, both ancient and modern, ecclesiastical and civil, engaged no small share of his time. Heaven had blessed him with a quick perception, and with a sound judgment; and by an almost incredible application of these powers, through a long life, he became what a very able and competent judge* asserts him to have been, viz. "The most excellent scholar, and the most "accomplished divine, that this colony (*Con-*"*necticut*) ever had to glory in." And had his memory been equal to his judgment, or to his application, he would perhaps have been but little inferior to the most celebrated scholars and divines in *Europe*.

And here I beg leave to recommend the example of his unwearied *diligence*, in the prosecution of his *studies*, to the imitation of the Clergy, especially of the *younger Clergy*. With an *ordinary* application, Dr. JOHNSON would have

* MR. BEACH, *ut supra*.

been respectable for his literary improvements, and useful in his station. But the pitch of eminence which he gained, and the distinguished degree of usefulness which he acquired, were the effects of a strenuous exertion of all his faculties, and of his carefully taking the advantage of all the opportunities that his situation afforded for increasing the stock of his knowledge. To exert himself in this manner was his determined resolution; and in pursuance of it, he never knew time to lie heavy upon his hands. Every day appeared to him too short for the business and duties it required; and therefore he considered himself as indispensably bound to husband it in a frugal manner. He seldom lost an hour through carelessness, and never through indolence; and he always blamed himself if he found, upon reflection, that he had not improved every hour to the best advantage.

Such diligence in the use of our time, for the purpose of intellectual improvement, is undoubtedly, in some degree, the duty of *all* men, of whatever station or character; as it enlarges the mind, and consequently increases a man's ability to do good, as well as renders him capable of a higher degree of happiness, both here and hereafter. But this general duty is more immedi-

ately incumbent on the *Clergy*, on a further account, as, in the neglect of it, they can never be *sufficient for those things* which God and man have a right to expect from them, in the discharge of their function. He that undertakes to instruct others ought not to be a *novice* himself. The Clergyman who has a tolerable conception of the importance and dignity of the sacerdotal office, and of the difficulties attending a due execution of it (and he that has not, would do well to read what ST. JEROM, ST. CHRYSOSTOME, ST. BASIL, and ERASMUS have said on the subject, or at least some of the many excellent pieces relating to it, that have been written in our own language), must see that he has not a moment to lose or trifle away; but, on the other hand, that he ought to exert all his powers with unremitting application, and pray for the assistance of heaven to prosper his endeavours, that he may be enabled to acquit himself with honour in that hazardous station in which he is placed. He that thinks himself thoroughly qualified, in point of learning, for every part of a Clergyman's duty, which frequently requires him, among other things, to explain the sublime doctrines of the Christian religion, and sometimes to defend its truth and authority against the various tribes of

its opposers, betrays his unfitness for it by that very presumption; and he that is conscious of his own deficiency, it is to be hoped, will endeavour to repair it as effectually and as speedily as possible. Every Clergyman should be at least well versed in *theology*, both speculative and practical; and the life of a *Divine*, like that of a Christian, ought to be progressive, with regard to its proper improvements, continually advancing towards a higher degree of perfection, and *shining more and more unto the perfect day.*

A late illustrious and excellent Prelate, than whom none was better able to judge of a Clergyman's duty, and whose advice ought to have peculiar weight with the American Clergy, in speaking upon this subject, says, "Giving instruction requires knowledge: and, therefore, "as a competent degree of it is justly expected "of persons before they enter into Holy Orders; "so, when they enter, the care of making a continual progress in it is solemnly promised by "them, and covenanted for with them. What "may be a very good beginning, is by no means "a sufficient stock to go on with; and even that "will lessen, if no pains be taken to increase it. "Continued application is then a duty of importance. Persons of lower abilities and at-

" tainments are in danger, without it, of being
" useless and despised; and they who set out
" with greater advantages, are bound to endea-
" vour at doing, in proportion, greater service to
" the Church of God. Without exception, there-
" fore, all who are engaged in so serious an em-
" ployment as ours, if they have any regard
" either to their duty or character, must take
" care not to be more remarkable for their *diver-*
" *sions* than their *studies*, nor *indolently to trifle*
" *their time away*, instead of *employing it to good*
" *purposes*. And though most parts of learning
" will be useful to us, and all parts ornamental;
" yet we must be sure to remember, what we
" have been solemnly admonished of, that no
" attention to any thing else ought ever to draw
" us away from the pursuit of such knowledge
" as is properly *theological*. For to excel in
" other things, and be deficient in that, cannot
" but cast a grievous reflection either on us for
" not studying what we profess, or on our pro-
" fession, as having little in it worth studying.
" Our principal business, therefore, must be, to
" obtain a thorough acquaintance with the Chris-
" tian faith; first the grounds, then the doctrines
" of it."*

* See Dr. SECKER's first charge to the Clergy of his diocess, when Bishop of *Oxford*, p. 14.

Dr. Johnson's industry in the pursuit of knowledge, uncommon as it was, was not greater, nor more remarkable, than his *love of truth.* Wherever truth appeared to lead, he thought it his duty to follow, without regarding the inconveniences that might be the consequence. And, therefore, soon after he was able to judge for himself, we find him laying aside the prejudices of his education, one after another; giving up opinions which he had received as properly established; and embracing such principles as, on a careful examination, appeared to be true, however contrary to his former judgment, or to the received doctrines of his country. And this was without any appearance of pride, or any affectation of singularity; for his whole conduct discovered that he departed from the provincial standard of orthodoxy with reluctance. His own penetration made an early discovery of defects in the theological and philosophical systems that had been taught him; and as soon as he had an opportunity of bringing them to a fair examination, by the assistance of books, or the conversation of those who dared to think for themselves, he acted with the greatest impartiality and candour; critically examining the proofs that could be alleged on both sides; balancing

the difficulties and objections that arose from different views of the doctrine in question; and endeavouring to regulate his assent by the degree of preponderating evidence. It was in this manner that he gradually exchanged the principles of the old philosophy for those of the *Newtonian* system; that he quitted the rigid *predestinarian* notions for those which appeared to be more rational and scriptural doctrines; and that he conformed to the *Church of England* while he felt the force of many worldly motives to the contrary.

The same *impartiality* which distinguished his first inquiries attended him throughout all the stages of his life. He was always willing to re-examine any principles he had adopted; and when any controversies were raised, or any new doctrines were asserted, of the least apparent importance, he gave a candid attention to all that was offered by the contending parties.

Although the northern American colonies have never been troubled with the controversy between *Protestants* and *Papists*, as the latter have had no advocates among us; yet the Doctor was well acquainted with the merits of the cause, being a good master of literary and ecclesiastical history, and having read the works of JEWEL,

LAUD, BRAMHALL, CHILLINGWORTH, and all our best writers on one side, and some considerable pieces on the other. But as to the two great standing disputes, between *Christians* and *Deists*, as the latter have been pleased to call themselves, and between *Churchmen* and *Dissenters*, we have been more nearly concerned in them; and he made it a rule to read all that was published on both sides, either in *England* or *America*. It is true, no writers on the side of infidelity, worthy of any notice, have appeared in the colonies; but we have had large importations of infidel books, and much mischief has been done by the circulation of them. It therefore as greatly concerns the *American* Clergy to study the controversy as if the writers themselves had been the growth of our own soil. In this branch of study, Dr. JOHNSON was eminent. There is hardly a book quoted in Dr. LELAND'S *View of the Deistical Writers* with which he was unacquainted; and, before that valuable work was published, I remember to have heard him, in conversation, give an account of the various attacks upon revelation, and of the defences which they occasioned, similar to that given by that excellent writer. Nor was he less attentive to what appeared in the other controversy, which

relates to matters of much inferior importance, as it was his lot more than once to be personally engaged in it. All this attention was owing to his natural love of truth and justice, and not to any diffidence of his own religious principles; for he had firmly established all of them in the early part of his life, and none of them were ever shaken after his examination of the *Trinitarian* disputes, about the year 1726.

Dr. JOHNSON's great fondness for his studies was under due regulation, and was never suffered to encroach upon the more *active duties* of his station, whether of a public or private nature. With regard to *preaching*, he was careful to provide for the instruction and edification of his people, in the best manner that he could, according to his judgment.

He seldom, if ever, ventured to preach *extempore*,* notwithstanding the largeness of his store

* Although, in a general way, *extempore* harangues are more pleasing to the populace than the best discourses that can be penned, if not recited *memoriter*; yet there have been *some* instances, in which sermons that have been written, and read to the congregation, have been closely attended to, and greatly admired, by every part of the audience. We are told by Dr. BIRCH, in his *Life of Archbishop* TILLOTSON, that he, who is emphatically called, in *the Spectator*, THE GREAT BRITISH PREACHER, and who was more universally admired in the pulpit than any of his cotemporaries, "was never capable of committing his sermons "to memory, or preaching extempore, according to the

of religious knowledge, and his great facility of expressing himself. He chose rather that all his

" custom of the earlier part of his time, though so great a " master of language, as well as the whole compass of the- " ological learning. This appeared from an incident that is " related on good authority. Happening to be with a friend " in the country, who was importunate with him to preach, " though he was not furnished with a sermon, he ventured " into the pulpit, where he took for his text one of the " plainest and fullest of matter that he could recollect, *For* " *we must all appear before the judgment-seat of Christ*; upon " which he has no less than five discourses in his works: " and yet he soon found himself so much at a loss, that after " about ten minutes spent with great pain to himself, and " no great satisfaction to his audience, he came down with " a resolution never to make the like attempt for the future. " And it is observable, that the same kind of confusion hap- " pened to Dr. SANDERSON, who was equally remarkable for " an excellent memory, and a clear logical head, when, at " the persuasion of his friend Dr. HAMMOND, he left his " sermon with him, and endeavoured to repeat it in a village " congregation."*

Indeed, the account given by Dr. MAYNARD, who succeeded Dr. TILLOTSON as preacher at *Lincoln's Inn*, is somewhat different. He says, that being with Dr. TILLOTSON, and on a certain occasion " observing to him, that he " was glad that he had preserved his sermons, because he " always thought that his Grace had preached from short " notes only, the Archbishop replied, that he had always " written every word before he preached it; but used to get " it by heart, till he found that it heated his head so much a " day or two before and after he preached, that he was " forced to leave it off." Dr. MAYNARD also says, " that " Dr. WAKE, at the same time preacher at *Gray's Inn*, one " day told him that he was resolved to preach no longer " without book, since every body, even Dr. TILLOTSON, " had now left it off."†

However, according to every account, Dr. TILLOTSON

* *The Life of Tillotson*, p. 23. See *Walton's Life of Sanderson.*

† *Appendix* to the same *Life*, p. 416.

sermons should be the production of study and cool reflection, composed with care, and written down at large; and in preaching them he generally confined himself to what he had written. His sermons were consequently regular compositions; and by reason of the clearness of method, and a studied plainness, but correctness, of language, they were at once adapted to the use either of a learned or an illiterate audience.

In pronouncing them, as well as in reading the Liturgy, or any of the occasional offices, his *manner* was *solemn*, and sometimes *pathetic*. He appeared grave and composed, both in the pulpit and desk; but it could plainly be discovered, by the elevation and inflections of his voice, as well as by his countenance and gestures, that he was often warmed and animated by his subject. He had a proper strength of voice, which conti-

carefully composed and wrote down all his sermons; and, during the period of his greatest eminence as a preacher, he never troubled himself to get them by heart. And yet, not only at *Lincoln's Inn*, but at *St. Lawrence Jewry*, and wherever he preached, "the audience generally stood, or sat, "with the greatest attention, and even waited upon his discourses, hanging upon his lips. One should hardly see a "wandering eye among them; and when his sermons were "ended, they went away with satisfied minds, and glad "hearts, and cheerful countenances."*

* *Appendix* to the same *Life*, p. 408.

nued to the last; but the clearness of it began to fail him some years before his death.

Nor was he less attentive to the more private *parochial duties* than to his public performances. As long as he was able to go abroad without difficulty, he was frequently among his parishioners, at their own houses, not overlooking the poorest or the meanest. He conversed familiarly with all of them, and adapted his conversation to their respective circumstances and capacities. Those that were vicious, he endeavoured to reclaim, in the spirit of meekness; those that were apt to be negligent and careless, he endeavoured to quicken to a sense of their duty; those that were ignorant, he endeavoured to instruct; while those that appeared to be serious and religious, he endeavoured to strengthen and confirm, by placing before them the great motives to perseverance, and still further improvements. When any of them were sick, he conscientiously visited them, treating them in such a manner as he thought their cases required, with great compassion and tenderness.

In his free intercourse with his parishioners, he studied to promote, and was successful in promoting, peace and good neighbourhood, as well as the social virtues in general. But what

always lay nearest his heart was the interest and honour of religion, and the eternal happiness of those with whom he was connected. That these great ends might be accomplished, as far as possible, he faithfully laboured, he earnestly prayed; and he had the satisfaction of seeing himself instrumental in advancing them in many unquestionable instances. This consideration afforded him the greatest pleasure of his life, next to the uninterrupted expectation of a blessed immortality.

Dr. Johnson's piety was without any mixture of that gloom or melancholy which unfortunately too often attends it, and renders it useless to the world. He appeared to live under a strong sense of religion from his early youth. He never seemed forgetful of his obligations to, and his immediate dependance upon, Almighty God; but, *acknowledged him in all his ways*, owning his power and providence, adoring his wisdom, in the daily occurrences of life, and referring all things to his righteous and gracious disposal. His patience in adversity, and his resignation to the will of heaven, under the heavy afflictions he met with in the decline of his life, (and till then he had hardly any experimental knowledge what affliction was) were as conspicuous and

exemplary as any other Christian graces that he possessed.

He had the highest esteem for the *peculiar doctrines* of revelation; and he considered, even with rapturous admiration and gratitude, the wonderful plan that was contrived for our redemption, and the still more wonderful execution of it, by the incarnation and sufferings of the eternal Son of God. He never was disposed to question God's willingness and desire to make him everlastingly happy, since he was graciously pleased not to withhold his Son, but to freely give him up, for the ransom and salvation even of the worst of sinners.

Accordingly his *faith* in the divine promises was strong, and vigorous, and active; as he was conscious to himself of having sincerely endeavoured, to the best of his power, to perform the conditions on which they are suspended. One of his most intimate friends* tells us, that "many years ago he, in the most serious manner, informed *him*, that, if it was God's will, "he found himself willing, when he laid himself down at night, never to awake in this "world again."

* Mr. Beach, *ut supra.*

With such faith and resignation he went on, from year to year, promoting the glory of God, advancing the happiness of his fellow men, and perfecting himself. At length, having finished the work assigned him, and being ripe for immortality, God was pleased to translate him from the wilderness of this world *to the city of the living God, the heavenly Jerusalem;* from the company of his earthly friends to that glorious society, which consists of angels and archangels, as well as of *the spirits of just men made perfect.*

Concluding Remarks by the Editor.

In the perusal of the preceding pages, the reader has no doubt been struck with the remarkable fact, that at a time when the Episcopal Church was unknown in *Connecticut*, the Rev. Dr. CUTLER, the President of Yale College; Dr. JOHNSON; and other eminent Congregational Ministers in that State, were led to examine the subject of Episcopacy; and that their researches terminated in a resolution to obtain *valid* ordination from the hands of Bishops. This resolution

was opposed to all the prejudices of their education, sanctioned and confirmed by the general belief and practice of their countrymen. It cast the most pointed and obnoxious censure on the religious constitution of their country, which every motive of interest and reputation urged them to respect and support. The important change in their views must therefore have been a reluctant sacrifice paid to *truth*. They could have been excited only by that confidence which a sense of the supreme obligations of truth inspires, to carry into effect a resolution which they foresaw would subject them to many worldly inconveniences, and to general odium and reproach, at a period when the sacred rights of conscience were less understood and respected than at the present day.

There are found persons who assert, that all inquiries concerning the mode of conveying from the divine Head of the Church the authority of the Priesthood are trivial, useless, and even hostile to the interests of piety; and that those who engage in them betray a narrowness of mind and disposition incompatible with the enlarged love of *truth*, and with *Christian charity*. But may not the language of expostulation be justly raised against those who sport these as-

sertions? In treating *contemptuously* a subject which, to say the least, many wise and good men in every age have deemed of the first importance, do they not warrant the suspicion that they have never seriously and fully examined it? The advocates of Episcopacy, while they are anxious to enforce, what the universal Church has always maintained, the necessity and efficacy of the ministrations of a *valid Priesthood*, and the duty of preserving "the *unity* of the spirit "in the bond of peace," do not presumptuously withhold the mercies of God from any who *sincerely seek* to know and to do his will. Does not then the charge of violating the spirit of Christian charity recoil on those who thus unjustly and intemperately cast it on others?

It is not the intention of the Editor to attempt to exhibit the importance of the inquiry concerning the *mode* in which *valid ordination* is to be obtained. This inquiry is conducted to a clear, and, he ventures to say, unanswerable conclusion in the tracts of the immortal CHILLINGWORTH and LESLIE;* men who yield to none in strength and variety of talents, in closeness of reasoning,

* The tracts of LESLIE here alluded to are re-published in the *Scholar Armed.*

and in extent and accuracy of learning, and to whom the Church is indebted for the best defences that are extant of her faith and doctrines. Nor is it his intention to prove, that in every age of the Church, men of the most exalted piety and talents, from the holy martyr IGNATIUS, Bishop of *Antioch*, the contemporary of the Apostles, to many who now shine as distinguished luminaries in the Church, uniformly hold the language, "Let no man do any thing "of what belongs to the Church *without the* "*Bishop*."* He deems it, however, necessary to remark, that no one who has perused the preceding pages can consider Dr. JOHNSON's opinion of the necessity of *Episcopal ordination* to the exercise of a *valid ministry*, as the offspring of a weak and uninformed mind, or of a narrow and bigotted heart. And concerning Dr. CUTLER, the President of Yale College, who entertained the same views with Dr. JOHNSON of the necessity of Episcopal ordination, the Editor begs leave to present an extract from the Rev. Dr. MILLER's *Retrospect of the Eighteenth Century*. In his accounts of those persons

* IGNATIUS. Epis. to the Smyrneans.

whom he introduces into his work, Dr. MILLER certainly evidences a candour and an impartiality that do him the highest honour.

At page 359 of volume ii. Dr. MILLER thus writes: "In Connecticut, at this time, literature and science were, on the whole, gaining ground. The appointment of the Rev. Dr. CUTLER,* as President of Yale College, was an auspicious event to that institution. He was a man of profound and general learning in the various branches of knowledge culti-

"* The Rev. Dr. TIMOTHY CUTLER received his education at Harvard College, where he graduated in 1701. In 1710 he was ordained and installed Minister of a Church in *Stratford*, according to the constitution of the Churches in *Connecticut*. In 1719 he was chosen President of Yale College, and entered on the duties of the office the same year. In 1722 he relinquished the communion of the Congregational Church, and soon afterwards went to *England* and received orders in the Episcopal Church. He received the degree of *Doctor in Divinity* from both the universities of *Oxford* and *Cambridge*. He became Rector of Christ Church, in *Boston*, in the year 1723, where he died in 1765. He is represented to have been a man of strong natural powers, and of extensive learning. He was well acquainted with classic literature, and was one of the best Oriental scholars ever educated in *America*. The Rev. Dr. STILES says, 'he had more knowledge of the *Arabic* than any man in *New-England* before him, except President CHAUNCEY, and his disciple, the first Mr. THACHER.' Dr. CUTLER was also well skilled in logic, metaphysics, moral philosophy, theology, and ecclesiastical history."

"vated in his day, particularly in Oriental lite-
"rature, and presided over the seminary which
"he was called to superintend, with dignity,
"usefulness, and general approbation."

APPENDIX.

Letters to Dr. JOHNSON, from Bishop BERKELEY, Archbishop SECKER, Bishop LOWTH, and others.

[*The following Letters, which are but a small Part of the Correspondence of the English Clergy with Dr.* JOHNSON, *are printed from faithful Copies, taken by Dr.* CHANDLER *from the Originals. It is much to be regretted that the Copies of the rest of this Correspondence, together with Dr.* CHANDLER'S *own valuable and extensive* Correspondence *and large Collection of* Manuscripts *relative to the Civil and Ecclesiastical Affairs of this Country before the Revolution, have been destroyed.*]

Letters from Bishop BERKELEY *to Dr.* JOHNSON.

* * * * * * * * * * * * * * *

IT is a common fault for men to hate opposition, and to be too much wedded to their own opinions. I am so sensible of this in others, that I could not pardon it to myself, if I considered mine any further than they seem to me to be true; which I shall be the better able to judge of when they have passed the scrutiny of persons so well qualified to examine them as you and your friends appear to be; to whom my illness must be an apology for not sending this answer sooner.

1. The true use and end of natural philosophy is to explain the phenomena of nature, which is done by discovering the laws of nature, and reducing particular appearances to them. This is Sir ISAAC NEWTON's method, and such method or design is not in the least inconsistent with the principles I lay down. This mechanical philosophy doth not assign or suppose any one natural efficient cause in the strict and proper sense; nor is it, as to its use, concerned about matter, nor is matter connected therewith, nor doth it infer the being of matter. It must be owned indeed that the mechanical philosophers do suppose (though unnecessarily) the being of matter. They do even pretend to demonstrate that matter is proportional to gravity, which, if they could, this indeed would furnish an unanswerable objection. But let us examine their demonstration. It is laid down in the first place, that the momentum of any body is the product of its quantity by its velocity, *moles in celeritatem ducta.* If, therefore, the velocity is given, the momentum will be as its quantity. But it is observed that bodies of all kinds descend in vacuo with the same velocity; therefore the momentum of descending bodies is as the quantity or moles, *i. e.* gravity is as matter. But this argument concludes nothing, and is a mere circle. For I ask, when it is premised that the momentum is equal to the *moles in celeritatem ducta*, how the moles or quantity of matter is estimated? If you say, by extent, the proposition is not true: if by weight, then you suppose that the quantity of matter is proportional to matter, *i. e.* the conclusion is taken for granted in one of the premises. As for absolute space and motion, which are also supposed without any necessity or use, I refer you to what I have already published, particularly in a Latin treatise, *de Motu*, which I shall take care to send you.

2. Cause is taken in different senses. A proper active efficient cause I can conceive none but spirit; nor any action, strictly speaking, but where there is will. But this doth not hinder the allowing occasional causes (which are in truth but signs), and more is not requisite in the best physics, *i. e.* the mechanical philosophy. Neither doth it hinder the admitting other causes besides God, such as spirits of different orders, which may be termed active causes, as acting indeed though by limited and derivative powers. But as for an unthinking agent, no point of physics is explained by it, nor is it conceivable.

3. Those who have all along contended for a material world, have yet acknowledged that *natura naturans* (to use the language of the schoolmen) is God; and that the divine conservation of things is equipollent to, and, in fact, the same thing with a continued repeated creation: in a word, that conservation and creation differ only in the *terminus a quo*. These are the common opinions of schoolmen; and DURANDUS, who held the world to be a machine like a clock made and put in motion by God, but afterward continuing to go of itself, was therein particular, and had few followers. The very poets teach a doctrine not unlike the schools—*Mens agitat molem*. Virg. Æneid vi. The Stoics and Platonists are every where full of the same notion. I am not therefore singular in this point itself, so much as in my way of proving it. Further, it seems to me that the power and wisdom of God are as worthily set forth by supposing him to act immediately as an omnipresent infinitely active spirit, as by supposing him to act by mediation of subordinate causes, in preserving and governing the natural world. A clock indeed may go independent of its maker or artificer, inasmuch as the gravitation of its pendulum

proceeds from another cause, and that the artificer is not the adequate cause of the clock; so that the analogy would not be just, to suppose a clock is in respect of its artist what the world is in respect of its Creator. For ought I can see, it is no disparagement to the perfections of God to say, that all things necessarily depend on him as their Conservator as well as Creator, and that all nature would shrink to nothing if not upheld and preserved in being by the same force that first created it. This I am sure is agreeable to holy scripture, as well as to the writings of the most esteemed philosophers; and if it be considered that men make use of tools and machines to supply defect of power in themselves, we shall think it no honour to the Divinity to attribute such things to him.

4. As to guilt, it is the same thing whether I kill a man with my hands or an instrument; whether I do it myself or make use of a ruffian. The imputation therefore upon the sanctity of God is equal, whether we suppose our sensations to be produced immediately by God, or by the mediation of instruments and subordinate causes, all which are his creatures, and moved by his laws. This theological consideration, therefore, may be waved, as leading beside the question; for such I hold all points to be which bear equally hard on both sides of it. Difficulties about the principle of moral actions will cease, if we consider that all guilt is in the will, and that our ideas, from whatever cause they are produced, are alike inert.

5. As to the art and contrivance in the parts of animals, &c. I have considered that matter in *the Principles of human Knowledge*, and, if I mistake not, sufficiently shown the wisdom and use thereof, considered as signs and means of information. I do not indeed wonder, that on first reading

what I have written, men are not thoroughly convinced. On the contrary, I should very much wonder if prejudices, which have been many years taking root, should be extirpated in a few hours reading. I had no inclination to trouble the world with large volumes. What I have done was rather with a view of giving hints to thinking men, who have leisure and curiosity to go to the bottom of things, and pursue them in their own minds. Two or three times reading these small tracts, and making what is read the occasion of thinking, would, I believe, render the whole familiar and easy to the mind, and take off that shocking appearance which hath often been observed to attend speculative truths.

6. I see no difficulty in conceiving a change of state, such as is vulgarly called *Death*, as well without as with material substance. It is sufficient for that purpose that we allow sensible bodies, *i.e.* such as are immediately perceived by sight and touch, the existence I am so far from questioning (as philosophers are used to do), that I establish it, I think, upon evident principles. Now, it seems very easy to conceive the soul to exist in a separate state (*i.e.* divested from those limits and laws of motion and perception with which she is embarrassed here), and to exercise herself on new ideas, without the intervention of these tangible things we call bodies. It is even very possible to apprehend how the soul may have ideas of colours without an eye, or of sounds without an ear. * * * * * * * *

Cloyne, Aug. 23, 1749.

REV. SIR,

I am obliged for the account you have sent me of the prosperous estate of learning in your college of *New-Haven*. I approve of the regulations made there, and am particularly pleased to find your sons have made such a progress as appears from their elegant address to me in the Latin tongue. It must indeed give me a very sensible satisfaction to hear that my weak endeavours have been of some use and service to that part of the world. I have two letters of yours at once on my hands to answer, for which business of various kinds must be my apology. As to the first, wherein you enclosed a small pamphlet relating to tar water, I can only say in behalf of those points in which the ingenious author seems to differ from me, that I advance nothing which is not grounded on experience, as may be seen at large in Mr. PRIOR's narrative of the effects of tar water, printed three or four years ago, and which may be supposed to have reached *America*.

For the rest I am glad to find a spirit towards learning prevails in those parts, particularly *New-York*, where you say a college is projected, which has my best wishes. At the same time I am sorry that the condition of *Ireland*, containing such numbers of poor uneducated people, for whose sake charity schools are erecting throughout the kingdom, obligeth us to draw charities from *England*; so far are we from being able to extend our bounty to *New-York*, a country in proportion much richer than our own. But as you are pleased to desire my advice upon this undertaking, I send the following hints to be enlarged and improved by your own judgment.

I would not advise the applying to *England* for charters or statutes (which might cause great trouble, expense and delay), but to do the business quietly within yourselves.

I believe it may suffice to begin with a president and two fellows. If they can procure but three fit persons, I doubt not the college, from the smallest beginnings, would soon grow considerable. I should conceive good hopes were you at the head of it.

Let them by all means supply themselves out of the seminaries in *New-England*. For I am very apprehensive none can be got in *Old England* (who are willing to go) worth sending.

Let the Greek and Latin classics be well taught. Be this the first care as to learning. But the principal care must be good life and morals, to which (as well as to study) early hours and temperate meals will much conduce.

If the terms for degrees are the same as at *Oxford* or *Cambridge*, this would give credit to the college, and pave the way for admitting their graduates ad eundem in the English universities.

Small premiums in books, or distinctions in habit, may prove useful encouragements to the students.

I would advise that the building be regular, plain and cheap, and that each student have a small room (about ten feet square) to himself.

I recommended this nascent seminary to an English Bishop, to try what might be done there. But by his answer it seems the colony is judged rich enough to educate its own youth.

Colleges from small beginnings grow great by subsequent bequests and benefactions. A small matter will suffice to set one a-going. And when this is once well done,

there is no doubt it will go on and thrive. The chief concern must be to set out in a good method, and introduce from the very first a good taste into the society. For this end its principal expense should be in making a handsome provision for the president and fellows.

I have thrown together these few crude thoughts for you to ruminate upon and digest in your own judgment, and propose from yourself, as you see convenient.

My correspondence with patients that drink tar water obliges me to be less punctual in corresponding with my friends. But I shall be always glad to hear from you. My sincere good wishes and prayers attend you in all your laudable undertakings.

I am your faithful humble servant,

G. CLOYNE.

Cloyne, July 17, 1750.

REV. SIR,

A few months ago I had an opportunity of writing to you and Mr. HONYMAN, by an inhabitant of *Rhode-Island* government. I would not nevertheless omit the present occasion of saluting you, and letting you know, that it gave me great pleasure to hear from Mr. BOURK, a passenger from those parts, that a late sermon of yours at *New-Haven*, hath had a very good effect in reconciling several to the Church. I find also by a letter from Mr. CLAP, that learning continues to make notable advances in your college. This gives me great satisfaction. And that God

may bless your worthy endeavours, and crown them with success, is the sincere prayer of, Rev. Sir,

Your faithful brother and obedient servant,

G. CLOYNE.

P. S. I hope your ingenious sons are still an ornament to Yale College, and tread in their father's steps.

Cloyne, July 25, 1751.

REV. SIR,

I would not let Mr. HALL depart without a line from me in acknowledgment of your letter which he put into my hands.

As for Mr. HUTCHINSON's writings, I am not acquainted with them. I live in a remote corner, where many modern things escape me. Only this I can say, that I have observed that author to be mentioned as an enthusiast, which gave me no prepossession in his favour.

I am glad to find, by Mr. CLAP's letter, and the specimens of literature enclosed in his packet, that learning continues to make a progress in Yale College; and hope that virtue and christian charity may keep pace with it.

The letters which you and Mr. CLAP say you had written in answer to my last, never came to my hands. I am glad to hear, by Mr. HALL, of the good health and condition of yourself and family. I pray God to bless you and yours, and prosper your good endeavours.

I am, Rev. Sir,

Your faithful friend and humble servant,

G. CLOYNE.

Letters from Bishop SHERLOCK *to Dr.* JOHNSON.

London, Sept. 19, 1750.

SIR,

As I have written to the Commissaries of the late Bishop, to give them an account how matters stand here with respect to the Ecclesiastical state of the Churches abroad, I have ordered you a copy, and shall be obliged to you for any information you can give me.

I am your affectionate brother and servant,

THO. LONDON.

(COPY.)

REV. SIR,

I have no excuse to make for the silence I have observed towards you and the other Commissaries in the plantations, but only this, that I waited in hopes of giving you an account of a settlement of Ecclesiastical affairs for the colonies, in some shape or other. I have been far from neglecting the affairs of your Churches, and have been soliciting the establishment of one or two Bishops to reside in proper parts of the plantations, and to have the conduct and direction of the whole. I am sensible for myself that I am capable of doing but very little service to those distant Churches, and I am persuaded that no Bishop residing in *England* ought to have, or willingly to undertake, this province. As soon as I came to the see of *London*, I presented a memorial to the King upon this subject; which was referred to his principal officers of state to be considered. But so many difficulties were started, that no report was made to his Majesty. After this I presented a petition to the

King in council of like purport. His Majesty's journey to *Hanover* left no room to take a resolution upon an affair that deserves to be maturely weighed. This lies before the King in council, and will, I hope, be called for when his Majesty returns to *England*. This is a short state of the case.

You will see by this account that I am not yet able to say any thing as to the effect of these applications: but as in all events a new patent must be granted, either to the Bishop of *London*, or to a new Bishop, I desire to be informed by you how the jurisdiction has been carried on during the time that the late Bishop of *London* acted under a patent from the crown. I know the jurisdiction so granted extends only to the Clergy; but with respect to *this* branch there seems to me to be some defects in the patent. But I will not point them out to forestall your judgment, but shall be much obliged to you for any observation upon this head which your experience has furnished you with; which I shall endeavour to make use of for the service of the Churches abroad.

I am, Sir, yours, &c.

Dr. JOHNSON'S *Answer to the preceding.*

Stratford, March 26, 1751.

May it please your Lordship,

The bearer hereof is Mr. T. B. CHANDLER, whom a number of us jointly recommended to your Lordship last fall to be admitted to Holy Orders, and he has now leave from the society to go for that purpose; concerning whom I need add nothing to what is contained in our joint testimonial, to which therefore I refer your Lordship, and

doubt not but he will prove a very worthy missionary, and continue to deserve well that recommendation.

On this occasion I write my most thankful acknowledment of your Lordship's kind letter of September 19th last (which came not to my hands till this very month), and would humbly inform your Lordship how extremely thankful we all are for the tender care you express for our Churches, and the solicitous endeavours you are using to promote Bishops for these remote parts. We earnestly pray God that your endeavours may be attended with the desired success: and I herewith send your Lordship a copy of our joint answer to a paper of *proposals* which has been sent into these parts (signed by as many as could have opportunity), if peradventure it may be of some use, though it may probably be too late.

As to what your Lordship desires in your letter to the late Bishop's Commissaries, I must humbly beg to be excused, and to refer your Lordship to the answers they will give to it, because I have no copy of his late Lordship's patent, nor ever had more than a very transient sight of it, and by reason of my distance and extensive care here, I have not for many years been at any convention of the Clergy, nor was there ever any juridical act carried on when I was present, besides inquiries into the condition of our parishes; so that I am unable to give any light that can be of any use to your Lordship on this subject. I could wish the Bishop or Commissaries might be empowered or directed to require an annual account from the people of their punctual performing their part towards the support of their Ministers, and that some provision could be made of a moderate discipline, purely spiritual, in pursuance of the rubric to suspend open and notorious evil livers from the holy sacrament.

But I doubt not but your Lordship will do the utmost you can for us, if at all any thing can be done. There are two more candidates to whom we gave our testimonials, who I believe will shortly embark; by whom, if any thing occurs to me that can be of any use, I shall write further to your Lordship. In the mean time I remain, my Lord,

Your Lordship's most dutiful, and most obedient son, and humble servant,

SAMUEL JOHNSON.

To my Lord of London.

Proposals, relating to AMERICAN BISHOPS, *sent to England in* 1750.

As the chief obstruction to the settling Bishops in *America* arises from an apprehension here that the several colonies abroad would be unwilling to have Bishops among them, from a jealousy that introducing ecclesiastical power among them may interfere with some rights which, by custom, or by acts of their respective assemblies, are now vested in other hands; it is become necessary, in order to know their sentiments, to inform them rightly in this case.

Their objections (if they have any) must be, as is supposed, upon one or all the following accounts.

1. With respect to the coercive power such Bishops may exercise over the people in causes ecclesiastical.

2. With respect to the interest or authority of the Governors there.

3. With respect to the burthen that may be brought upon the people, of supporting and maintaining Bishops there.

4. With respect to such of the colonies where the government is in the hands of the Independents, or other dissenters, whose principles are inconsistent with Episcopal government.

As these objections are all founded upon a misapprehension of the case, it may be proper to have it understood,

1st. That no coercive power is desired over the laity in any case; but only a power to regulate the behaviour of the Clergy who are in Episcopal Orders, and to correct and punish them according to the law of the Church of England, in case of misbehaviour or neglect of duty; with such power as the Commissaries abroad have exercised.

2dly. That nothing is desired for such Bishops that may in the least interfere with the dignity, or authority, or interest of Governor, or any other officer of state. Probate of wills, licence for marriage, &c. to be left in the hands where they are, and no share of the temporal government is desired for the Bishops.

3dly. The maintenance of such Bishops not to be at the charge of the colonies.

4thly. No Bishops are intended to be settled in places where the government is in the hands of dissenters, as in *New-England*, &c. but authority to be given only to ordain Clergy for such Church of England congregations as are among them, and to inspect into the manners and behaviour of the same Clergy, and to confirm the members thereof.

It is proposed to the society to recommend to such of their members as have correspondence abroad, to acquaint their friends with these particulars, in order to know the sense of the people there, when duly informed of the case; and to know what other objections they may have to the said *proposal*.

We, the subscribers, having read the foregoing objections, are not able to recollect any others made by the dissenters here against resident Bishops in *America*, but what are herein contained; and notwithstanding these objections, we are heartily desirous that Bishops should be provided for the plantations, and are fully persuaded that our several congregations, and all other congregations of the Church of England in *New-England*, are earnestly desirous of the same.

TIMOTHY CUTLER,
EBENEZER MILLER,
HENRY CANER,
CHARLES BROCKWELL,
WILLIAM HOOPER.

Boston, (N. E.) Nov. 28, 1750.

Letters from Bishop SHERLOCK *to Dr.* JOHNSON.

London, April 21, 1752.

REV. SIR,

I am very much obliged to you for your letters of the 26th of March, and 25th of September, 1751. I have, for above a quarter of a year, been under a fit of the gout, which has disabled me from attending to business; otherwise you should have heard sooner from me.

The observations you communicated to me, with relation to the settlement of Episcopacy amongst you, are very just, and worthy of consideration; but I am afraid that others, who have more power and influence, do not see the thing in the light that we do, and I have but little hopes of succeeding at present.

I think myself at present in a very bad situation: Bishop of a vast country, without power, or influence, or any means of promoting true religion: sequestered from the people over whom I have the care, and must never hope to see. I should be tempted to throw off all this care quite, were it not for the sake of preserving even the appearance of an Episcopal Church in the plantations.

Your letter of the 20th of October last, sent by Messrs. CAMP and COLTON, came but lately to hand. I thank you for it, and particularly for giving me some light into the quarrel between Mr. GRAVES and Mr. COLTON. Mr. GRAVES wrote to me a very bad character of him, but could not conceal his passion and resentment, charging him with very heinous crimes. His letter gave me great offence, as he will find when he receives my answer.

I am, Sir,

Your affectionate brother and humble servant,

THO. LONDON.

Fulham, Oct. 20, 1754.

REV. SIR,

In consideration of Mr. PALMER'S circumstances, and the strong recommendation he brought from you and other worthy clergymen, I appointed a special ordination, and not being able myself to ordain, the Bishop of *Bangor*, at my request, was so good as to come hither and ordain him; but I refer myself to him to give you an account of his reception here.

Sir, I do heartily congratulate the Church abroad, upon the prospect of the settlement of a College at *New-York*;

under the circumstances and conditions you specify. There is nothing that has come from your parts that has given me so much satisfaction; and I am, and every friend of the Church of England will be, very much obliged to you for undertaking the care of it; for upon the prudence and fidelity of those who have the first formation, the future success of this undertaking will very much depend. I remember some time ago, that I heard of this scheme, but then it was insisted, that the dissenters should have the direction entirely, and that the service of the College should be in their way. One reason offered in behalf of such settlement was, that it would be very convenient for the education of the young gentlemen of the islands; which, I own, was far from being an argument with me; for as the inhabitants of the islands are almost generally of the Church of England, I thought the putting the young people under the conduct of the dissenters, and obliging them to their manner of worship, might, in time, be attended with great inconveniences; but if the College can be settled upon the terms you mentioned, it will go a great way in showing that the zeal for establishing the Church of England is not so inconsiderable in *New-England* as it has sometimes been industriously represented.

I pray God grant you health and strength to accomplish this undertaking, to whose protection I recommend you, and the good work.

If I live to hear that you are settled in this new office, I shall pay great regard to your recommendation of Mr. BEACH.

I am, Sir,

Your affectionate brother and very humble servant,

THO. LONDON.

Letters to Dr. JOHNSON *from Bishop* SECKER.

St. Paul's Deanry, London, Feb. 27, 1752.

GOOD DR. JOHNSON,

I am very sorry that I have neither performed your desire of procuring a degree for Mr. CHANDLER, nor answered your letter sooner. But I hope you will see reason to excuse me. On his first application to me, I engaged the Bishop of *Norwich* to ordain him, with the Bishop of *London*'s approbation; for I was going myself into *Oxfordshire*. There I mentioned your request on his behalf to several heads of houses, who promised their assistance, but wished he had brought a certificate of the degree which he received abroad. About the same time he wrote to me, to desire that I would ordain him; because he believed the Bishop of *Norwich* would be too much engaged with the Prince of *Wales*. I returned him answer, that the Bishop had promised me to do it: and that I was for some time otherwise employed in my diocese; taking it for granted, that he would afterwards come to *Oxford*, as he had told me he intended. But I heard nothing more of him, till, on my return to town, Dr. BEARCROFT told me that he had been ordained by the Bishop of *Norwich*, and was gone back. Still I apprehend the degree may be obtained, on transmitting a certificate of that which was conferred on him in *New-England*, and a recommendatory letter from one or more of the Episcopal Clergy; which may be directed either to me, or to the Bishop of *Bristol*, who is likewise Dean of Christ Church.

You receive, I doubt not, constant accounts from Dr. BEARCROFT and others, concerning the state of the so-

ciety's affairs here. Our fund is reduced at present very low: and the last year's benefactions have been very small. God incline the hearts of men to liberality at the approaching general collection. The king hath given five hundred pounds. I wish it had been more. But I know not whether his predecessors have given any thing. I am reprinting, on this occasion, my sermon before the society, in hopes it may do some good; and shall give a copy to each Minister of a parish in my diocese. It will be of use to us to receive, as early as possible, both accounts and copies of whatever is printed in your parts, relating to the concerns of the society. The dissenters here have lately had some things of this kind before us: and I think we have had them only through their hands. Concerning the important scheme of establishing Bishops abroad, I can, at present, give no encouraging prospect. We must endeavour again when we see opportunity; and pray always, that He who hath put the times and seasons in his own power, would, in the time that he sees proper, revive that, and every part of his work amongst us: for indeed religion continues to decay most lamentably. But we know, that all things work together for good; and that the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

I am, with great esteem and regard, Sir,

Your loving brother and humble servant,

THO. OXFORD.

Deanry of St. Paul's, March 19, 1754.

GOOD DR. JOHNSON,

I should have returned you my hearty thanks before now, if extraordinary business had not put it partly out of my power and partly out of my thoughts, for your favours by Mr. SMITH. He is, indeed, a very ingenious and able, and seems a very well-disposed young man. And if he had pursued his intention of residing awhile at *Oxford*, I should have hoped for more of his company and acquaintance. Nor would he, I think, have failed to see more fully, what I flatter myself he is convinced of without it, that our Universities do not deserve the sentence which is passed on them by the author whom he cites, and whose words he adopts in p. 84 of his General Idea of the College of *Mirania*. He assures me they are effaced in almost all the copies. I wish they had not been printed, or that the leaf had been cancelled. But the many valuable things which there are in that performance, and in the papers which he published in *New-York*, will atone for this blemish with all candid persons. And there seems a fair prospect of his doing great service in the place where he is going to settle. I am particularly obliged to you for sending me your book: of which I made a very acceptable present to the late excellent Bishop of *Cloyne*'s son, a most serious, and sensible, and prudent young man, whom his father placed at Christ Church, and who, with his mother and sister, spent the last summer with me in *Oxfordshire*. I have now lately received from Mr. SMITH another copy of it, printed here; and have read several parts of it, and all with much pleasure. You have taken very proper care to keep those, who do not enter into all the philosophy of the

good and great man from being shocked at it, and you have explained and recommended just reasoning, virtue, and religion, so as not only to make them well understood, but ardently loved. Would God there were any present hopes of executing what the concluding piece unanswerably proves to be harmless, useful, and requisite. But we have done all we can here in vain, and must wait for more favourable times; which I think it will contribute not a little to bring on, if the Ministers of our Church in *America*, by friendly converse with the principal dissenters, can satisfy them, that nothing more is intended or desired, than that our Church may enjoy the full benefit of its own institutions, as all others do. For so long as they are uneasy, and remonstrate, regard will be paid to them and their friends here by our Ministers of State. And yet it will be a hard matter for you to prevent their being uneasy, while they find you gaining ground upon them. That so much of the money of the society was employed in supporting Episcopal congregations amongst them, was industriously made an argument against the late collection. And though, God be thanked, the collection hath notwithstanding proved a very good one, yet unless we be cautious on that head, we shall have farther clamour: and one knows not what the effect of it may be. Our friends in *America* will furnish us, I hope, from time to time, with all such facts, books, observations, and reasonings, as may enable us the better to defend our common cause.

I am, with great regard and esteem, Sir,

Your loving brother and humble servant,

THO: OXFORD.

[*The copy of a long Letter of September 27, 1758, written by Arch-Bishop* SECKER, *on his first preferment to the See of Canterbury, is unfortunately lost.*].

Lambeth, July 19, 1759.

GOOD DR. JOHNSON,

I thank you heartily for your two letters of March 20th, and April 15th. I have received much useful information from both of them, especially from the former and longer, of which I hope to have the sequel in a little time. On a consultation amongst the Bishops, it was agreed, that though establishing a mission at *Cambridge* might probably furnish a handle for more than ordinary clamour, yet the good to be expected there from the temper, and prudence, and abilities of Mr. APTHORP, was likely to overbalance that inconvenience considerably: and that it would be best to propose the matter in the society, without taking notice of its being liable to any peculiar objections: which was done accordingly, and the resolution taken unanimously. Your views in relation to a successor are very worthy of you: but I hope many years will pass before there be occasion to deliberate on that head. Pray, will it not be proper that I should send over a proxy, as a Governor of the College? and will you permit me to nominate you?

How the matter concerning Mr. BEACH hath been accommodated, I have not heard, but shall be glad to hear.

Nor have I ever seen the Independent Reflector, or the Watch-Tower. Nor will it be of use to have every number of a periodical paper transmitted, but only such as relate to the concerns of the Church and the society. I have an Ordination sermon, published by Mr. HOBART in 1747, and

his second Address, but not the first. Just in like manner I had the Continuation of Mr. BEACH's Vindication, but not the Vindication itself, till you lately sent it me; for which I am much obliged to you. Dr. BEARCROFT hath shown me Mr. BARCLAY's remarks, which I like very well, so far as they go. But I hope a fuller answer to the several reflections cast upon the society may be drawn up, of which his remarks will make an useful part. Your letter of last March contains likewise very proper materials. I was a very young Bishop in 1736, and almost my whole time was taken up in the care of *St. James*'s Parish; by which means it happened, that I either did not know any thing

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[*The date of the Letter of which the following is a Fragment is not known.*]

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a Mr. GRAHAM, Fellow of Queen's College, in *Oxford*, who was reader of philosophy and mathematics in the College at *Williamsburg*, and reckoned a man of good character; but I can learn nothing more of him, not even whether he is in *America* or in *England*. One Mr. COOPER, a Fellow also of Queen's College, hath been recommended to me as a grave and good man, and very well affected to the government; well qualified for the inferior tutor's place, but not inclined to accept it; not unskilled in Hebrew, and willing to take the Vice-President's office; but not of age for

Priest's Orders till next February. I am afraid, though I have not seen him, that he should appear too young; but have given no decisive answer. The only remaining person, hitherto mentioned to me, though I have not inquired diligently, is one Mr. WALL, Fellow of Christ College, a studious man, and very good mathematician: a good preacher also; but his voice is not strong, though clear: his age, I believe, towards thirty; but he understands little or nothing of the Hebrew: and as he would not accept the inferior place, so, upon the whole, he thinks himself unfit for the superior, though the head of his College thinks otherwise. He wanted to know, as others may, what is the particular business of the President and of the Vice-President; whether the manner of living be collegiate at a common table, and whether the country be a very dear one. I am unable to answer these questions. It grieves me that you should be without help so long. If any other person can procure it for you, I shall be heartily glad. But I think you had better wait than have a wrong person sent you from hence. Could not you get some temporary assistance in your neighbourhood?

I come now to your letter of July 13th, 1760, and assure you that I shall always be pleased with your notifying and proposing to me whatever you apprehend to be material; because I know it will always be done with good intention, and almost always furnish me with useful notices: and indeed will be of no small use, even when you may happen to judge amiss, as it will give me an opportunity of setting you right. In my opinion, the paper intended for the *London* Magazine, and the letters for Lord HALIFAX and Mr. PITT, are of the latter sort. The things said in them are, in the main, right, so far as they may be practicable; but

publishing them to the world beforehand, instead of waiting till the time comes, and then applying privately to the persons whose advice the King will take about them, is likely to raise opposition, and prevent success. Publishing them, indeed, in a Magazine, may raise no great alarm; but then it will be apt to produce contempt: for those monthly collections are far from being in high esteem. And as soon as either of those great men should see that the queries offered to him were designed to be inserted in any of them, he would be strongly tempted to throw them aside, without looking further into them, even were he otherwise disposed to read them over: which men of business seldom are, when they receive papers from unknown hands, few of them in proportion deserving it. You will pardon the frankness with which I tell you my thoughts. Whatever good use I can make of your notions, I will. But the use which you propose is not agreeable to my judgment.

The dissenters here, and too many who continue in the Church, have been running, for a considerable number of years, into what you call *Taylorism*. I am glad that the Clergy in your parts are orthodox. Mr. MACLAINE gives them a very different character. I hope they will cut off all occasion from them who desire occasion against them, by *preaching faithfully and frequently the distinguishing doctrines of the gospel;* which we in this nation have neglected too much, and dwelt disproportionately on morality and natural religion; whence the Methodists have taken advantage to decry us, and gain followers.

I will take notice of what you say in this letter, as well as a former, concerning missions and missionaries, and write further to you, as soon as I can do it to any purpose.

Your observations concerning a certain colony shall not

be mentioned to your detriment. I have a paper on the same subject, in a great measure, without date, and not of your hand-writing, but indorsed by Archbishop HERRING, as coming from you. God grant this confusion may be reduced into order, and that, in the mean time, some good may come out of the evil.

I have spoken concerning a new Lieutenant-Governor, in the manner which you desired, to the Duke of *Newcastle* and Mr. PITT, and also to Lord *Halifax*, in whom the choice is. They all admit the request to be a very reasonable and important one; and promise that care shall be taken about it. The last of them is very earnest for Bishops in *America*. I hope we may have a chance to succeed in that great point, when it shall please God to bless us with a peace.

We have lost our good old King, a true well-wisher to his people, and a man of many private virtues. His successor is a regular, and worthy, and pious young man; and hath declared himself, I am satisfied very sincerely, to have the interest of religion at heart. God keep him in the same mind, and bless his endeavours. He continues the same ministry which his grandfather had, with as few changes as possible: and I know not whether this nation was ever so much at unity in itself as it is at present.

Since I have written thus far, I have seen Mr. COOPER, who appears well; but tells me, that he only made a short attempt to learn Hebrew, and laid it aside. Therefore I dare not send him without especial direction.

God bless you, good Dr. JOHNSON, and all your brethren, and his whole Church in your parts. I am, with regard and esteem, your loving brother,

THO. CANT.

Lambeth, Jan. 20, 1761.

GOOD DR. JOHNSON,

The University of *Oxford* have unanimously given Mr. BARCLAY, at my request, the degree of a Doctor of Divinity, by a diploma, which is in my hands, but shall be sent to the Doctor in such manner as he shall direct. Be pleased in the mean time to congratulate him from me on the justice done in this respect to his merit.

My further inquiries for tutors in your college, though diligent, continue to be unsuccessful. Nor do we find persons to supply our vacant missions, which are now seven or eight. Pray is Mr. GIBBS, of *Simsbury*, in a condition to do any duty properly, and what? And is there any hope that Mr. LYONS, of *Brookhaven*, if removed with an admonition, would mend? I hope you will send us over good young men for missionaries when you can. We must supply the old parishes before we attempt erecting new ones.

The King hath had no opportunity as yet of showing what his dispositions are towards the *American* Churches, excepting that in general all his dispositions are good. But whom he will consult particularly on this head hath not hitherto appeared. I presume the Episcopal Clergy will transmit addresses to him, as their predecessors, when they were much fewer, did to the late King. This may lead him to inquire concerning them, and express himself in relation to them. If any such addresses come to me, I will take the best care of them that I can.

You shall hear further, as occasion may require, from your loving brother,

THO. CANT.

Lambeth, December 10, 1761.

GOOD DR. JOHNSON,

I have been a very bad correspondent, and scarcely dare promise to amend, though I purpose it, God willing. Besides much extraordinary business arising from the King's accession, marriage, and coronation, and two visitations of distant parts under my jurisdiction, I have had a severe fit of the stone, and am now under a second fit of the gout within these six months; and must not hope, in my 69th year, that these complaints will grow lighter, but expect to be overwhelmed by additional ones. However, I have forced myself to take up my pen, to make my excuse to you as well as I can.

You judged rightly from my letter of January 20, that I had written a former, which had not come to your hands. It was written November 4, 1760. I should have sent a duplicate of it soon after. But all that I can do now is to send you a copy, and another proxy, that which accompanied it being, I presume, lost with it.

I thank you for your draught of an address for Bishops on a peace. Would to God both events were nearer than they seem to be at present. The right time to try is certainly when a peace is made, if circumstances afford any hope of success. But this is a matter of which you in *America* cannot judge; and therefore I beg you will attempt nothing without the advice of the Society, or of the Bishops. The address of the Clergy in and near *Boston* to the King upon his accession, which was sent to the late Bishop of *London* to be presented, never was presented, because he thought it mentioned Bishops prematurely. When I presented that which came from *New-York*, signed by you, I

told the King that there had been one from *New-England* transmitted to Bishop SHERLOCK (who was dead when I spoke to his Majesty), but that what he had done with it I knew not. I gave him that copy of the college address which was under the common seal.

I have received a very obliging letter from the Clergy assembled at *Philadelphia*, May 29, 1761, on occasion of my letter to Mr. MACLANEGHAN, with a request that I would give leave for its being printed. But as I am assured that his party is declining, I thought it unnecessary.

Many thanks to you for the tracts which you have written and sent me. I have read them with much pleasure, as I hope many have done.

Before I received your letter, informing me that Mr. VIETS, a person, I think, unknown to me, desired he might come and be ordained to assist Mr. GIBBS, the Society had ordered that a successor to Mr. GIBBS should be sent. But nothing hath been done in consequence of this order. And if Mr. GIBBS be in low circumstances, and the assistant will be content with part of the salary, that will be the better scheme.

Mr. READ, who seems to be a very prudent worthy man, hath been at *Oxford*, and made inquiry concerning Mr. COOPER, whom he seems desirous to have at *New-York* college, and probably hath written to you concerning him. His character in the university is very good; and he hath applied himself diligently to Hebrew this year. He is very willing to come to you, but only as Vice-President. You will consider of this, and specify what you can afford to give, unless you have heard of any other person. I can hear of no other.

The new Bishop of *London* (Dr. HAYTER) is a very able, and active, and spirited man, and hath much influence with some who have influence with the King. I hope, therefore, that he will be very useful to the colonies.

Dr. BEARCROFT is dead, and we have chosen Secretary Dr. DANIEL BURTON, who was many years my Chaplain, and is Chancellor of the Diocese of *Oxford*, and Canon of Christ Church, a very pious, and sensible, and diligent, and careful, and disinterested man; who, I am fully persuaded, will give entire satisfaction, both on this side the water and on yours.

We receive complaints that *Rye* hath been vacant, and without the administration of the sacraments, for a long time. But I think we have had no request to send a new missionary: and young Mr. WETMORE tells us that the Minister must be chosen by the Vestry. I have directed our new Secretary to see if he can find any thing in our books or papers about this matter. Old Mr. WETMORE was there before 1727.

Mr. CRAIG, missionary at *Chester*, in *Pennsylvania*, saith that as he was appointed by the Society before the people petitioned for a new Minister, they are very backward in complying with any reasonable terms. He is coming over for his health; by which means we shall hear more particulars, and settle whether he shall return to them or not.

I have not learnt yet what has become of Mr. CAMP, since his return from the south. Mr. LINDSAY, missionary at *Trinity-Bay*, *Newfoundland*, hath left his mission, and seems too much confused and disordered in his head to be fit for any other. I am told from the newspapers that good Dr. CUTLER is dead. Mr. JAMES GREATON was

ordained last year for his Curate, with a view of making him his successor if proper.

The Convention, which met in *Philadelphia* in May, 1760, sent word, that the Church of *Newcastle*, in that country, was grown very thin, and that the other and more numerous (I suppose at *White-Clay*) had refused to receive Mr. Ross for their missionary. Pray can you tell me what the reason of this is? And what becomes of those who have rejected Mr. Ross?

Mr. Moir, in *North-Carolina*, sends over large accounts of multitudes baptized by him. At the same time Governor Dobbs saith, he hears Mr. Moir doth but little, and doubts the truth of his numbers. Can you give me any information about this matter?

Mr. Martin, of *St. Andrew's*, in *South-Carolina*, is come over hither, and hath very honourably told the Society that he thinks his salary of thirty pounds a year may be better employed by them. I wish we had more such instances, where circumstances will allow them. And I cannot help thinking that the laity of our Church abroad are not so liberal to their Ministers as they might be, and as those of other denominations are, but lean too hard upon the Society: in which, perhaps, their Ministers sometimes encourage them, or connive at them, in order to live upon better terms with them. You will tell me whether I am right in this notion.

A strict examination hath been made here into the state of our *Barbadoes* affairs, which appear to have been very bad for many years past; and a new committee is appointed to watch over them more diligently for the future. At the head of this committee is Dr. Drummond, now Arch-

bishop of *York*, a man of very extraordinary talents for business of all sorts: and I am persuaded that we shall reap great advantages from what will be done.

I pray God to bless you, good Dr. JOHNSON; and I beg you to pray for your loving brother,

THO. CANT.

Lambeth, August 18, 1762.

GOOD DR. JOHNSON,

The bearer is Mr. COOPER. God grant he may prove a proper man, and useful amongst you. I am not able at present to enlarge: for I have had the gout near three months in my right hand, which is still very weak and stiff; and it hath now seized my left, and I write in great pain. Otherwise, through the divine mercy, I am well; and I hope to send you a long letter soon. Dr. JAY will tell you, so far as he knows, for he doth not know the whole, what difficulties there have been about the collection for your college. I think the agreement between him and Dr. SMITH a very right one, and beneficial to both colleges. Favour Mr. COOPER with your advice about every thing; and if you think he is going wrong in any respect, either in his method of instruction or his conduct, tell him your thoughts in a friendly and frank manner, supporting him amongst others at the same time. I really think he will take it well. God bless you and your society in every thing.

I am your loving brother,

THO. CANT.

Lambeth, October 6, 1762.

GOOD Dr. JOHNSON,

I am fallen again into my own fault of not answering your letters regularly. But indeed I have more business here than my declining health will permit me to go through as I ought. On the first of June the gout seized my right hand, and disabled me, I think, for more than two months, from subscribing my name with it: nor is it well yet. When it grew better, my left hand was attacked; and as that mended, the same distemper laid hold on one foot and knee, of which it is now in possession, not without threatening the other. But God's will be done. I hope Mr. COOPER is or soon will be with you, and will answer expectation. I gave him such advice as I could: the best part of it was, that he should consult you, and follow your direction in every thing. I promised him to send some books after him; and they were carried for that purpose three days ago to Dr. JAY's lodgings. You will be pleased to tell him this, and to add, that they are only what I told him they would be, such duplicates from among my books, good or bad, as I could spare; for I have lent the rest of my duplicates to my Chaplains. Dr. JAY hath undoubtedly acquainted you with what hath been done for the two colleges. I approved the proposal of a joint collection, as the best way for both. Lord President (Earl of Granville) opposed your college very strongly, and engaged Lord Egremont, Secretary of State, to take the same side; but at last we got the better. Dr. SMITH hath acted very honourably and disinterestedly in this whole affair; and was well contented with my procuring twice as much from the King for *New-York* college as for *Philadelphia*, because the

former is a royal foundation, and hath no other patron. A pamphlet hath been sent me from *America*, entitled, "*The real Advantages which Ministers and People may enjoy by conforming to the Church of England, faithfully considered and impartially represented.*" It is written in a ludicrous manner, yet with strong virulence, and seems likely enough to do great mischief. Yet surely the dissenters who have any seriousness cannot approve such a method of writing against us; at least they might be brought to disapprove it by the prudent use of very mild and friendly remonstrances, setting forth the uncharitableness of such treatment, and the injustice of such representations. With the author himself stronger expostulations, yet grave and gentle ones, might be used; begging him, with fit expressions of concern for him on some of the more flagrant enormities of his pen, to consider what spirit he is of. Some good persons, who are not of our Church, one should hope, might thus be brought over to take part with us. And other ways of answering, I apprehend, would do us little good, but perhaps much harm. The *American* facts alleged or alluded to are so many, that no one who hath not been a good while in our colonies can make a full answer, unless more than ordinary pains were taken to furnish him with materials. And an intemperate answer would be, and a defective one might be, worse than none. I had not an opportunity of knowing the contents of this pamphlet till Dr. SMITH was gone out of town to the north. * * * * * *

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* * * * * I should have said one thing more about the pamphlet, which is more material than all the rest, that whereinsoever we are justly accused, Clergy or people, we should own it, and mend; which is the only

good answer in such cases. The Society hath not met since May. I have been ill, and the Bishops, the Secretary, and the Treasurer out of town. In the mean time I have paid the bill of five hundred pounds from your college out of my own pocket. And I think I have secured from the crown one hundred and seventy pounds for the damages done by the soldiers to Mr. CHARLTON's glebe on *Staten-Island*. I hope there will not fail to be a meeting next week. Whether I shall be able to go to it is very doubtful. But at least I promise myself that I shall talk over matters with such as can go; and then I purpose, God willing, to write you another letter: for there are several particulars in yours of last April, relative to Society affairs, yet unanswered by me. But I must go no further at present. Only I assure you that no one hath hitherto intimated to me the least desire of the office of Bishop in *America*: and that I am entirely of your opinion, that the crown should not begin with Clergymen already settled there. God bless you, good Dr. Johnson. Pray for your loving brother,

THO. CANT.

Lambeth, March 30, 1763.

GOOD DR. JOHNSON,

I thank you for the kind condolence which you express in your letter of January 6. I was then in a fresh fit of the gout, and have another upon me now. These attacks unfit me greatly for business, else I should have written to you sooner. As Mr. BEACH hath undertaken to answer the late virulent pamphlet, I hope he will do it in such a manner as to win over the more moderate of

the dissenters from some of their prejudices against us, and shame even the more vehement, by a good example, into some degree of mildness and fairness. My meaning was not to intimate that I knew the name of the writer, but only to signify a doubt whether it might not be Dr. MAYHEW, which I found some persons had suspected. I knew not whether Mr. BEACH, who, in a letter some time ago, mentioned himself as declining, would be willing to undertake such a work, and therefore had intended to propose it to Mr. APTHORP, of whose abilities and temper the Bishop of *Norwich* gives me the highest character. But I am glad your information came time enough to prevent me, for one may suffice. * * * * * * * * * * * * * *

Probably our Ministry will be concerting schemes this summer, against the next session of Parliament, for the settlement of his Majesty's *American* dominions; and then we must try our utmost for Bishops. Hitherto little hath been said to them, and less by them, on the subject. Our dissenters, however, give out the contrary, and endeavour to raise an alarm. God prosper us if it be his will.

I have not heard that any application hath been made for a Doctor's degree for Mr. CHANDLER,* but shall be ready at any time to forward one, as I understand from you that he deserves it so well.

Dr. BURTON will write to you concerning the several

* Dr. *Johnson* had recommended him in the following words, in a letter of January 6, 1762: "We are told here that Mr. *Chandler* has a Doctor's "degree at Oxford, which seems strange, as no application was ever made "for it, and as Mr. *Cooper* thinks he must have known of it if it had been. "However, I wish it may be done, if it has not; for I have no man like-"minded with him in caring for the interest both of religion and learning, "or hath made so good proficiency in the study of either, or is likely to be "so great an ornament to both."

missions. As the Society had, on your recommendation, appointed Mr. PALMER for *Rye*, and sent him notice of it, before Mr. PUNDERSON was named on the occasion, we cannot change the appointment without Mr. PALMER's consent. I shall be glad if he consents voluntarily; but we must not press him against his inclination. The people at *Rye* may refuse him if they will, and take the maintenance of Mr. PUNDERSON upon themselves, and we shall be very well pleased.

We have heard nothing directly from *Hartford* yet. Whenever a fit opportunity offers, we shall be very desirous of doing whatever may be agreeable to you. And I assure you I will do nothing to retard your retirement, beyond expressing my wishes that you would be so kind to your college and to Mr. COOPER as to give him a competent time for becoming and showing himself in some degree proper to succeed you.

It grieves me to concur in postponing any of the new missions which you would have us establish. But indeed some of those which we have established already in *New-England* and *New-York* have so few members of our Church in them, and there are so great numbers in other parts destitute of all instruction, whom we may hope to secure to our Church, by sending missionaries to them before other teachers get amongst them, I mean the new and frontier settlements, that I think we cannot avoid preferring the latter. Would to God we could effectually assist both; but we must not bring ourselves under a necessity of making another collection for the Society soon. Indeed it must be put off some years the longer, on account of that which is now making for the two colleges; for they will be considered as akin one to the other.

I told you that I thought I had secured one hundred and seventy pounds for Mr. CHARLTON's damages on his glebe. And I have still reason to believe that the King did sign a warrant for that sum to be paid here to the Society's Treasurer. But remonstrances were made against it by some officer through whose hands the business was to pass. And now the Secretary at war hath written to Sir JEFFRY AMHERST about it, whose answer is in these words: "The "case of Mr. CHARLTON is this, that he really suffered by "the encampment of the troops; and I was in hopes that "the Assembly of the Province would have considered his "losses. If that doth not take place, I shall pay him out "of the contingencies in the manner you are pleased to "direct." This, therefore, I hope will be done. I hope also, that Mr. CHARLTON will lay out what he receives upon his glebe faithfully and prudently. If you can contribute to his doing so I hope you will: for I know not how to contrive that the money may be paid into the hands of any one that should act as trustee on the occasion.

I must not omit to tell you, that Mr. COOPER, in the only letter I have had from him, dated December 2, 1762, expresses, in the strongest manner, his sense of the numberless civilities and acts of kindness which he saith he hath received from you. Continual good advice will be the greatest kindness that you can show him.

It would be inconvenient and disagreeable to Mr. BRAGG, and not desirable in itself, to have a formal controversy raised upon this wretched pamphlet. And in order to avoid it, his answer may be anonymous, as the pamphlet is; or, however, he may signify that he doth not intend to take notice of any reply, or enter further into a discussion of particulars; his principal view being to convince persons, and,

if it may be, the writer himself, that since we are all to give an account of every idle word, and no denomination of Christians is faultless, and mutual charity is the great precept of our Saviour, we should treat all religious matters with seriousness, and one another with mildness and candour.

* * * * * * * * * * * * * * * *

I am, with much regard,
Your loving brother,
THO. CANT.

Lambeth, May 22, 1764.

Good Dr. Johnson,

Since my last of Sept. 28, 1763, I have been favoured with two letters from you, dated October 20 and December 20. The first did not seem to require an immediate answer; and about the time that I received the second, the gout seized both my hands and both my feet. It made several attacks on my right hand, and disabled me from making almost any use of it for two or three months. I am now, God be thanked, nearly as well as usual; and have received all the pamphlets which were designed for me from *America*. When Dr. MAYHEW's Observations, &c. were re-printed here, it was thought necessary that an answer to them should also be printed here; which was done before the Candid Examination, and Letter to a Friend, came to my hands. A hundred copies of the answer were sent by the Society to the colonies; and I hope you have had one of them. It was believed that they would do no harm amongst you, and might do some good,

though the Candid Examination, &c. was undoubtedly sufficient for your part of the world. If you see any mistakes in the Answer, or hear of any objections to any part of it, that seem to be material, be pleased to send an account of them, with such remarks as you think proper. I have Dr. MAYHEW's Defence of his Observations. He manifests the same spirit as before, and runs out into many things of but little consequence to the Society. The case of Mr. PRICE and Mr. BARRETT, p. 125, &c. is new to me; and if it be truly represented, the former seems to have been blameable. If any reply is made, I hope it will be short and cool. Some angry dissenter hath published a pamphlet, entitled, "*The Claims of the Church of England seriously considered, in a Letter to the Author of an Answer to Dr.* MAYHEW." There is but little in it relative to the Society, and nothing that requires confutation.

The affair of *American* Bishops continues in suspense. Lord Willoughby, of *Parham*, the only *English* dissenting Peer, and Dr. CHANDLER, have declared, after our scheme was fully laid before them, that they saw no objection against it. The Duke of Bedford, Lord President, hath given a calm and favourable hearing to it, hath desired it may be reduced to writing, and promised to consult about it with the other Ministers at his first leisure. Indeed, I see not how Protestant Bishops can decently be refused us, as in all probability a Popish one will be allowed, by connivance at least, in *Canada*. The ecclesiastical settlement of that country is not made yet, but is under consideration; and I hope will be a reasonable and satisfactory one. Four Clergymen will be appointed for *Florida*, with salaries of one hundred pounds each; and four Schoolmasters, with twenty-five pounds each: and the Society

have been desired to provide them. This I consider as a good omen; yet much will depend on various circumstances, and particularly on the opinion, or persuasion concerning the opinion, of the *Americans*, both dissenters and Churchmen.

The Bishop of *London* (Dr. Osbaldiston) died last week. Poor man, he was every way unequal to that station. His successor, Dr. Terrick, is a sensible and good tempered man, greatly esteemed as a preacher, and personally liked by the King, as well as favoured by the Ministry; therefore I hope he will both have considerable influence and use it well. He was Residentiary of St. Paul's Church when I was made Dean. I had no acquaintance with him before, but we have been very good friends ever since; and I doubt not but we shall remain such, and consult together about *American* affairs.

We must not run the risk of increasing the outcry against the Society, especially in the present crisis, and so perhaps lose an opportunity of settling Bishops in our colonies, by establishing two or three new missions in *New-England*. Our affairs are not to be carried on with a high hand; but our success, if we do succeed, must arise from conciliating the minds of men: and this ought to be laboured very diligently abroad as well as at home.

The Society hath agreed, in pursuance of a proposal made by Dr. Smith, to establish a proper number of corresponding societies, with an agent or president for each of them, to give information and advice concerning all needful affairs, and act for the Society in all requisite cases. But this general scheme cannot be brought into due form for execution till we see whether Bishops can be obtained, and how many.

The Archbishop of *York* is very active in our business, as

well as able. He hath brought the estate of *Codrington* college out of a most lamentable condition into a very hopeful one. And he hath done a great deal with the Ministers in our ecclesiastical concerns. But these, and particularly what relates to Bishops, must be managed in a quiet, private manner. Were solicitors to be sent over prematurely from *America* for Bishops, there would come also solicitors against them: a flame would be raised, and we should never carry our point. Whenever an application from thence is really wanted, and become seasonable, be assured that you will have immediate notice.

I have heard nothing yet of Dr. BARCLAY's defence, nor hath he mentioned to me the propriety of a degree for Mr. CHANDLER, though I had a letter from him, dated January 20. I desire to know what college degree Mr. CHANDLER hath, and of what standing he is in that college, and the same of Mr. CANER.

Concerning the other particulars in your letters I presume the Secretary hath written to you, and therefore I shall only add, that I heartily pray God to give you every blessing needful for you, and earnestly desire your prayers in return, for your loving brother,

THO. CANT.

Lambeth, July 31, 1766.

Good Dr. JOHNSON,

I am very much ashamed that I have so long delayed to answer your letters, and still more grieved that I cannot do it now to my own satisfaction or yours. It is very probable that a Bishop or Bishops would

have been quietly received in *America* before the stamp-act was passed here. But it is certain that we could get no permission here to send one. Earnest and continual endeavours have been used with our successive Ministers and Ministries, but without obtaining more than promises to consider and confer about the matter; which promises have never been fulfilled. The King hath expressed himself repeatedly in favour of the scheme; and hath proposed, that if objections are imagined to lie against other places, a Protestant Bishop should be sent at least to *Quebec*, where there is a Popish one, and where there are few dissenters to take offence. And in the latter end of Mr. GRENVILLE's ministry, a plan of an ecclesiastical establishment for *Canada* was formed, on which a Bishop might easily have been grafted, and was laid before a committee of council. But opinions differed there, and proper persons could not be persuaded to attend; and in a while the ministry changed. Incessant application was made to the new ministry: some slight hopes were given, but no one step taken. Yesterday the ministry was changed again, as you may see in the papers; but whether any change will happen in our concern, and whether for the better or the worse, I cannot so much as guess. Of late, indeed, it hath not been prudent to do any thing, unless at *Quebec*; and therefore the address from the Clergy of *Connecticut*, which arrived here in December last, and that from the Clergy of *New-York* and *New-Jersey*, which arrived in January, have not been presented to the King. But he hath been acquainted with the purport of them, and directed them to be postponed to a fitter time. In the mean while, I wish the Bishop of *London* would take out a patent like Bishop GIBSON's, only somewhat improved: for then he might appoint commissaries, and we

might set up corresponding societies, as we have for some time intended, with those commissaries at their head. He appears unwilling; but I hope he may at length be persuaded to it. Requests have been made to me and other Bishops, first for countenance, then for contributions, to Mr. Wheelock's Indian school. * * * * * * * * * * * *

THO. CANT.

Letter from Bishop Terrick *to Dr.* Johnson.

* * * * * * * *

I feel, as sensibly as you can wish me to do, the distress of the Americans in being obliged, at so much hazard and expense, to come to this country for Orders: but I own I see no prospect of a speedy remedy to it. They who are enemies to the measure of an Episcopacy, whether on your part of the globe or ours, have hitherto found means to prevent its taking place, though no measure can be better suited to every principle of true policy, none can be more consistent with every idea I have formed of truly religious liberty. We want no other motives for declaring our sentiments and wishes on the subject, but what arise from the expediency, I had almost said the necessity, of putting the *American* Church upon a more respectable plan, by the appointment of a Bishop. But whatever are our sentiments or wishes, we must leave it to the discretion and wisdom of government to choose the time for adopting that measure. Whether we shall live to see that day is in the hands

of God alone. We wish only that we could look forward with pleasure and enjoy the thought.

Accept, Sir, my best wishes for every thing which may contribute to your health and happiness, and assure yourself that I am, with great truth and sincerity,

Your affectionate brother,

RIC. LONDON.

Letters from Bishop LOWTH *to Dr.* JOHNSON.

London, May 3, 1766.

REV. SIR,

I am greatly obliged to you for the favour of your letter, and for the agreeable present with which it was accompanied. I have read your Hebrew and English Grammar with much satisfaction, and, I think, in both parts, it is as clear and as full as any thing I have met with in so small a compass. I am glad to find that the study of Hebrew hath made a beginning, and some kind of progress in *North America*: and I doubt not, that, having been so well introduced, and still enjoying the same patronage and assistance, it will continue to increase, and, in time, flourish.

I am really not qualified to give you my opinion, as you desire, of Mr. PARKHURST's Lexicon. I never have read the book, and my time has been otherwise so taken up of late, that I have not been able to examine it sufficiently to form a proper judgment of it. The most capital book we have in that kind, I think, is Dr. TAYLOR's Hebrew Concordance, in two vols. folio. He goes very much upon the

same principle with Mr. PARKHURST. He supposes the prime idea of the root to be carried through all the derivations; and is often very happy in tracing it through its several progressions.

As I think you will be glad to have a more particular account than, perhaps, you will otherwise meet with, of the progress of a very great and important literary undertaking, I send you some copies of Dr. KENNICOTT's last Annual Account of the Collation of the Hebrew MSS. of the Old Testament: to which I have added a few copies of a pamphlet very lately published by the same author; which is generally allowed to contain, and to set in a clear light, an indubitable and very striking proof of the expediency and real utility of the above-mentioned undertaking. You will dispose of these among your friends, as you please. I beg the favour of you to send a copy of each to Dr. CHANDLER, and to Dr. AUCHMUTY, together with the letter directed to each of them, which I take the liberty to enclose in this packet.

I beg likewise your acceptance of a small Treatise on English Grammar; which I should not have presumed to have troubled you with, had I not seen that, while you were employing your pains on the most ancient and important of the learned languages, you did not think the cultivation of our own unworthy of your labours.

As to the great and important design of an American Episcopate, I see no immediate prospect of its being carried into execution. While the state of affairs, both with us and with you, continues just as it now is, I am afraid we may not expect much to be done in it. I sometimes talk over these matters with much freedom with your worthy son, from whose agreeable conversation I reap much ad-

vantage; as I receive from him the best information of every thing relating to the affairs of *America*. It will give me great pleasure to hear by him, from time to time, of your welfare: and that you may enjoy all health and happiness, is the hearty prayer of,

Reverend Sir,

Your most obedient humble servant,

R. OXFORD.

P. S. Since the above was written, I have procured four copies of Dr. KENNICOTT's Account for the year 1766, which I have added to the others, the rather, as it contains a curious account of the oldest editions of the printed Hebrew Bible. Be pleased to observe, that what Dr. K. has undertaken is to collate all the manuscripts of the Hebrew Bible that are in England; and to procure collations of the best MSS. from other parts of Europe, as far as his subscription shall enable him.

London, May 15, 1770.

REV. SIR,

I take the liberty of troubling my good friend, your son, with the conveyance of a packet to you, containing six copies of Dr. KENNICOTT's publication for this year, which you will receive with the greater satisfaction, as it contains a complete account of the whole undertaking of the collation of the Hebrew MSS. of the Old Testament; collecting together the several accounts before published, with the account for the last year; with which the collation is closed. It remains now to digest and methodize the variations collected, for an edition of the

Hebrew Bible, with all the variations, which are exceedingly numerous, at the bottom of each page; in which important and laborious work, I trust, he will not want proper encouragement and support.

As I am particularly obliged to Dr. SMITH, Provost of *Philadelphia* college, for a present of his late Sermon; and to Dr. CHANDLER, for his Appeal Defended; and, some time ago, to the author of a Vindication of the Bishop of *Landaff's* Sermon, whom I have lately found to be Mr. INGLIS, for his judicious, well-written pamphlet; I beg you would be so good as to send to each of those gentlemen, with my compliments, a copy of Dr. KENNICOTT's Account. I suppose Dr. INGLIS is settled in *North-America*, but I do not know.

I am, with the greatest regard and esteem,

Reverend Sir,

Your most obedient humble servant,

R. OXFORD.

P. S. To Dr. KENNICOTT's Account I have added six copies of his Proposals, just come from the press; by which you will see in what train that great undertaking is at present.

London, May 16, 1771.

REV. SIR,

Though I have nothing at present in the literary way to communicate to you, yet I cannot omit acknowledging your kind letter of December last. Dr. KENNICOTT goes on upon the plan which he published last year. His Majesty, in consequence of the general recommendation

of the Bishops, has been pleased to give him a good establishment; and has placed him in a situation the most proper for the carrying on of his great work, in a canonry of Christ Church, *Oxford.* I wish it were as much in my power as, were there an opportunity, it would certainly be in my inclination, to promote your useful proposal of establishing a Hebrew Professorship in *North-America.* We must leave to God's good providence this and many other improvements in that country, and I doubt not of their being in due time accomplished.

With sincerest wishes for your health and happiness, and with the truest regard, I am, Rev. Sir,

Your most obedient humble servant,

R. OXFORD.

Letter from Bishop LOWTH *to Dr.* CHANDLER.

REV. SIR,

I hope you will have the goodness to excuse my suffering the letter with which you favoured me a year ago, to lie by me so long unacknowledged. The real occasion of my neglect was the illness by which I was laid up almost the whole of last summer. I intended to have written to you before I left *London;* but I was taken ill here, and by imprudently attempting a journey to *Oxfordshire,* in order to be ready to attend my duty there, I became much worse. I thank God I have perfectly recovered from this very dangerous illness, so as not to be at all sensible of any remains, or bad consequences of it.

I had not the pleasure, which you were so kind as to design for me, of seeing Mr. Moore. I suppose he did not arrive here till after I was gone into the country. I do not know whether he went to *Oxford* or not; but there I was not able to see any one for many months.

I am in a long arrear of thanks to you for many agreeable and valuable literary presents, both ecclesiastical and political. In the first place, for your excellent Vindication of the Memory of Archbishop Secker, the greatest, the best, and the most unexceptionable character that our ecclesiastical annals have to boast of. What you say in regard to me in p. 47, is perfectly true. If I had been consulted in order to give information, I should have added, that as soon as I received the pamphlet, I went immediately to the author, and expressed to him, in strong terms, my disapprobation of the thing itself, and in particular of his addressing it to me, whose great veneration for Archbishop Secker's memory he well knew. But, in truth, it was a most injudicious, impotent, and contemptible attack; and for the very little time in which it was taken notice of, it only exposed the author. The pamphlet which you have answered, was received here with much the same contempt, but with somewhat more indignation; but had very little effect in answering the author's purpose. It was disregarded, and suffered to pass without animadversion, and I think rightly. The case with you was very different; your neighbours were not so well informed, and you have done very good service by effectually refuting it.

But the nation in general is highly obliged to you for your three political pamphlets; which, I am sure, if plain reason and good sense, strongly and forcibly urged, and placed in the clearest light, can meet with any attention, must have

and a great effect, as indeed I hear they have; and I hope so essential a service will not be forgotten.

And now, Sir, what shall I say to you upon this great and important subject? I need not enter into it very largely, for I can give you my opinion in a very few words. Mr. VARDILL did me the favour, very lately, of communicating to me a letter of yours to him, dated in March. My sentiments in regard to what was then doing, and what was fit to be done, coincide most exactly with yours. I will add what appears to me here, and at this time: The Ministry, you will see, are very much in earnest, and the nation is as much in earnest as they are; for the parliamentary supremacy is not merely the ministerial, but the national cause, and I think will never be given up while the nation has ability and strength to support it. At the same time, there is a strong desire of reconciliation, and a perfect readiness to grant the colonies easy, liberal, and generous terms, in properly limiting and circumscribing the power and exercise of taxation.

If it shall please God that these unhappy tumults be quieted, and peace and order restored (which event I am sanguine enough to think is not far distant), we may reasonably hope that our governors will be taught, by experience, to have some regard to the Church of *England* in *America*. * * * * * * * * * *

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But it will be time enough to consider what ought to be done when so blessed an opportunity shall offer itself.

I beg your acceptance of a new edition of my Lectures, and a Sermon, if they should come to your hands; for I do not know but that they may be contraband goods, and non-importable. However, I shall with this consign them

to the care of my friend Mr. VARDILL, whose conversation and information on the subject of *America* has been of great service and satisfaction to me.

With the sincerest regard, and the highest esteem, I have the honour to be, Rev. Sir, your most obedient and affectionate humble servant,

R. OXFORD.

London, May 29, 1775.

THE END.

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